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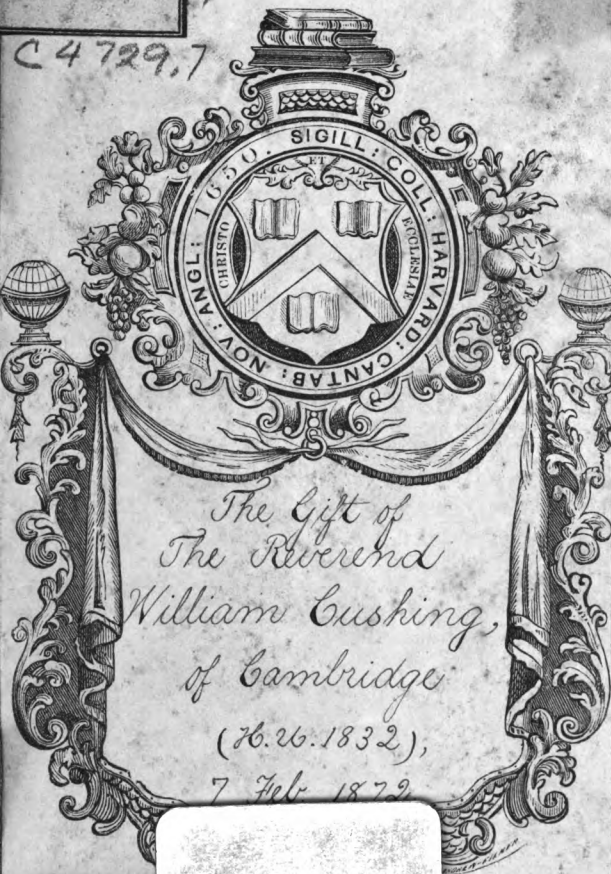
# The four great evils of the day

Henry Edward  
Manning

13d. May, 1872.

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*ming, H.E., Abp. of Westminster.*

THE

# Four Great Evils of the Day.

BY

HENRY EDWARD, *Lan.*

ARCHBISHOP OF WESTMINSTER, ENGLAND, AND A  
CONVERT TO THE CATHOLIC CHURCH.

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BOSTON:  
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THE four following Lectures are now printed, in compliance with the request of many who desired their publication. They are printed as they were taken down, with only such corrections as were necessary for the sake of clearness.



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## LECTURE I.

### THE REVOLT OF THE INTELLECT AGAINST GOD.

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*“But yet the Son of Man, when He cometh, shall He find, think you, faith on earth?”*

— St. Luke xviii. 8.

By this question our Divine Lord intends us to understand that, when He comes, He shall find many who do not believe, many who have fallen from the faith. It foretells that there shall be apostasies; and if apostasies, therefore that He shall still find the truth; but He will find also those that have fallen from it. And this is what the Holy Ghost, speaking by the Apostle, has distinctly



prophesied. St. Paul says, "Now the Spirit manifestly saith that, in the last times, some shall depart from the faith, giving heed to spirits of error, and doctrines of devils." \* And again, St. John says, "Little children, it is the last hour; and as you have heard that Antichrist cometh, even now there are become many Antichrists, whereby we know that it is the last hour." † The meaning therefore of our Lord is this; not that when He comes He will not find the Church He founded in all the plenitude of its power, and the faith He revealed in all the fulness of its doctrine. "The city seated upon the hill cannot be hid." The Holy Catholic Church is the "light of the world," and so shall be to the end. It can never be separated from its Divine Head in heaven. The Spirit of Truth,

\* 1 Tim. iv. 1.

† 1 St. John ii. 18.

who came on the day of Pentecost, according to our Divine Lord's promise, will abide with it for ever: therefore when the Son of God shall come at the end of the world, there shall be His Church as in the beginning, in the amplitude of its Divine authority, in the fulness of its Divine faith, and the immutability of its teaching. He will find then the light shining in vain in the midst of many who will be willingly blind; the teacher in the midst of multitudes, of whom many will be willingly deaf: they will have eyes, and see not; and ears, and hear not; and hearts that will not understand. As it was at His first coming, so shall it be at His second. This, then, is the plain meaning of our Lord's words.

And now, before I enter upon this subject, I wish to say a word of a super-

stition which, strange to say, pervades those who are willing to believe but little else. For in its incredulity the human mind is liable to fall into the greatest of all credulities; and one credulous superstition of these days is this: That faith and reason are at variance; that the human reason, by submitting itself to faith, becomes dwarfed; that faith interferes with the rights of reason; that it is a violation of its prerogatives, and a diminution of its perfection. Now I call this a pure superstition; and those who pride themselves upon being men of illumination and of high intellect, or, as we have heard lately, in the language of modern Gnosticism, "men of culture," are, after all, both credulous and superstitious.

God, who is the perfect and infinite intelligence — that is, the infinite and

perfect reason — created man to His own likeness, and gave him a reasonable intelligence, like His own. As the face in the mirror answers to the face of the beholder, so the intelligence of man answers to the intelligence of God. It is His own likeness. What, then, is the revelation of faith, but the illumination of the Divine reason poured out upon the reason of man? The revelation of faith is no discovery which the reason of man has made for himself by induction, or by deduction, or by analysis, or by synthesis, or by logical process, or by experimental chemistry. The revelation of faith is a discovery of itself by the Divine Reason, the unveiling of the Divine Intelligence, and the illumination flowing from it cast upon the intelligence of man; and if so, I would ask, how can there be variance or discord? How can

the illumination of the faith diminish the stature of the human reason? How can its rights be interfered with? How can its prerogatives be violated? Is not the truth the very reverse of all this? Is it not the fact that the human reason is perfected and elevated above itself by the illumination of faith?

There have been three periods of the human reason in the history of mankind. The first period was when the reason of man wandered alone, without revelation, as we see in the heathen world, and most especially in the two most cultivated races of the heathen world; I mean the Greek and the Roman. The second period was that in which the human reason, receiving the light of revelation, walked under the guidance of faith; that is to say, by the revelation of God of old to His prophets, and by

His revelation through the incarnation of His Son in Christianity. Lastly, there is a period setting in — not for the whole world, not for the Church of God, but for individuals, races, and nations — of a departure from faith, in which the human reason will have to wander once more alone, without guide or certainty ; not indeed as it did before, but, as I shall be compelled hereafter to show, in a worse state, in a state which is in truth a dwarfing and a degradation of the human intelligence.

The first state, then, in which the reason of man wandered without revelation was the state of the heathen world. They had no knowledge of God, except by an obscured tradition, which came dimly from the beginning. But the condition of the human reason under faith is an elevated and a nobler state.



No man can read the Old Testament—the Book of Psalms, the Book of Proverbs, to say nothing of the prophetic books of the Old Testament—without perceiving at once that, in the most elaborate literature of Greece and Rome, there is nothing which, for intellectual elevation, refinement, and power, is comparable with them. When we come on to the period of Christianity, I may say, in one word, that the history of the progress and the perfection of the human intellect is the history of Christianity itself; and that Christianity has elevated, cultivated, developed, invigorated, and perfected the human intellect. Apart from all hopes of eternal life, and in its mere effect on this world, upon man as man, as a rational being, faith has been his elevation. Lastly, we come to that period of which it is my purpose now to

speak. St. Paul, writing to the Thessalonians, says: "Be not easily moved from your mind, nor be frightened, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand:" because, he says, that it shall not come "unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped." \*

Now, I am not going to enter into the question of when that day will come; that is not a part of the message committed to me. Neither am I going to enter into an exposition of unfulfilled prophecies about the man of sin. But out of this epistle I take one word and one idea. Before that day comes there shall be "a revolt." Now, a revolt

\* 2 Thess. ii. 2-4.

means a rebellion, a rising, a casting-off of obedience, and the erection of a self-constituted authority in its place. I will try to bring before you the signs and marks of this rising or revolt of the intellect of men that were once Christians, and to show that the intelligence of Christian nations has, in these last ages, begun to manifest the phenomena and signs of a departure from faith; which, though it can in no way effect the immutability, stability, and imperishable certainty of the revelation of truth, any more than blindness can cloud the sun at noon-day, nevertheless shows that there is a current carrying the minds of men away from faith in Christ and in God into the darkness of unbelief.

1. First of all, there exists at this day, and there has existed for two centuries, a certain number of men — few indeed

— who profess themselves to be Atheists, or not to believe the existence of God. I am sorry to say we have among us a certain number of such men who, by their speeches and writings, profess this, which I must call not only a blasphemous but a stupid impiety. I call it stupid for this reason. A man whom Englishmen are fond of calling the greatest philosophical intellect that England ever produced, in one of his essays has used these words. Quoting the Book of Psalms, he says, “The fool hath *said* in his heart, There is no God.” It is not said, “The fool hath *thought* in his heart:” that is, the fool did say so in his heart, because he hoped there might be no God. He did not say it in his head, because he knew better. And this explanation is exactly what the Apostle has written, speaking of the

ancient world : “ The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made : His eternal power also and divinity : so that they ” (that is, the nations who know not God) “ are inexcusable ; ” “ for, professing themselves to be wise they became fools.” \* And he goes on to explain the reason of it ; “ as they liked not to have God in their knowledge : ” they had no love, no liking for Him ; there was no moral sympathy with His perfections of purity, justice, mercy, sanctity, and truth. These things were out of harmony with their degraded nature ; and because they had no love to retain this knowledge of a pure and holy God, therefore their intellects were darkened. And yet, notwithstanding all this, even these, who not knowing God,

\* Rom. i. 20, 22.

and not glorifying Him as God, worshipped and served the creature more than the Creator, these were not Atheists. So far from it, they were Polytheists: they believed in a multitude of gods. So profoundly rooted in human nature was a belief in God, that when they lost the knowledge of the one only true God, they multiplied for themselves a number of false gods. The human mind was incapable of conceiving the perfection of the one only true God, and it divided the Divine idea into a multitude of gods; but it was so profusely and instinctively filled with the notion of the existence of God that it multiplied God, instead of rejecting His existence. The heathen world, therefore, is a witness and a testimony to the existence of God. It became superstitious, credulous, anything you will, but atheistic it could not be.



Nay, more than this even the learned men, the more refined and the more cultivated, they also did not reject the notion of God; they became Pantheists, that is to say, they invested everything with divinity. The thought of God was so kindred to their nature, it had such a response in them, their intellect and their conscience testified with such constant accord to the reasonableness of believing in God, or in gods, that they invested all things round about them with a participation in the Divine nature. How then has it come to pass that men, in these last times, after receiving the illumination of the Faith, and knowing "the only true God, and Jesus Christ whom He has sent," knowing Him in His perfections, in His attributes, and by His works and grace, — that they should have fallen lower, I must say, than even

the heathen world, that they should have come to deny the very existence of God ?

They are, indeed, few in number ; but, nevertheless, they are active and full of zeal to propagate their opinions. In France there exists a school of Atheism which has a few disciples also in England ; I mean the Positivist school of philosophy. The founder of it, Comte, taught that the human intellect has three periods : the first is the period of childhood, the second is the period of youth, and the third the period of manhood. Now, it says the period of childhood is the theological period, in which the human reason believes in gods or in God. The second period of the human reason is that which the founder of this school of philosophy calls the metaphysical period ; and here is a refinement well worthy of note. He says, when

men are men, they give up the superstition of believing in God ; nevertheless, they fall into the superstition of believing in cause and effect, in law and principle, that is, in the metaphysical conceptions which are intrinsic through the inevitable action of the human reason. He treats these as superstitions. As the belief in God was a theological superstition, so the belief in cause and effect, and consequence, and principle, and law — all this is a metaphysical superstition. Well, the third state of the human reason, which is the perfect state of manhood, in what does it consist ? In believing that which we can see, feel, touch, handle, test, weigh, measure, or analyze by chemistry. We may test the facts, but we must not connect them together. We must not say that one thing follows after another by a law, or is caused by

it. An explosion of fire-damp is not caused by the candle being carried into the pit; it follows after the carrying of it into the pit, but it is a metaphysical superstition to believe that it is caused by it. This is what is called the scientific state of the human mind. And this scientific state of the human mind is when, having pushed over the horizon and out of sight the idea of God, the idea of cause and effect, of law and principle, and all mental philosophy, we are reduced to this — that we may count and number and distinguish the things we see as phenomena and facts, but we must not connect them together, we must not form conceptions as to why they follow one upon another. And this is Science, the perfection of human reason! The immediate result of this, of necessity, is Atheism. I would ask,

Is this the elevation of the human reason? Does this Philosophy dignify, or perfect, or exalt, or unfold it, or confer upon it knowledge greater than it had before? If there can be anything which dwarfs, and stunts, and diminishes, and distorts the human reason, it is this. Atheism, then, is a lower abasement of the intellect than was ever reached by the heathen world. More than this, it is a degradation and distortion of the human intelligence; and in proportion as the human intelligence departs from the knowledge of God, in that same degree it departs from its own perfection. Nevertheless, this school does exist among us; and this is the first form, or rather the worst form, of the revolt of the intellect, because it is the revolt of the intellect from God altogether, from His existence, and from all that He has

made known to us by the light of revelation, and even from that which He has made known to us by the light of nature, which is the light of reason.

2. Secondly, there is another and a modified form of this revolt. There are men (and I am sorry to say they are more numerous than the last) who, though they do not reject the existence of God, do nevertheless reject the knowledge of God; that is, they profess to believe in a God, because they see with all mankind (except a few who are isolated and abnormal) that the light of reason, the light of nature itself, obliges a man to believe in a first cause, and that this first cause must be a personal cause, an intelligence, and a will. To doubt of this is, as I said before, to be an anomaly in the rational order of man. But, while these men believe in a God

of nature, nevertheless they reject the revelation which He has given them of Himself. And how did they come to this state? Not all at once. They came by progressive stages; and I protest that, in what I am about to say, I say it in a sorrow which I cannot put in words, still more, without the least tinge of controversy; because the longer I live, and the more I see of the state of our own country, the less am I disposed to utter one word which can make wider the unhappy divisions which exist among those who still believe in Christianity as a Divine revelation. Nevertheless, I must tell the truth. The first cause of Rationalism (that is, the rejection of Christianity in the present day) was the rejection of the Divine authority of the Church of Jesus Christ three hundred years ago: and that by a law of production so

legitimate, by an intellectual law so certain, that, I think, any one who would give himself sufficient time and apply sufficient industry to follow the history of unbelief in the last three hundred years would see it to demonstration. When, three hundred years back, certain nations in the north and west of Europe had rejected the authority of the Church as a Divine teacher, they immediately began to examine the human evidences upon which the doctrines of Christianity reposed. Christianity can only rest either upon a Divine authority — that is, a Divine basis of certainty — or upon a human and historical basis. Having rejected the Divine authority, or the Divine basis, they had nothing left to them but the human and historical basis; and that human and historical basis was the history of Christianity as



found in the inspired books of Holy Scripture and in the works of uninspired writers. They began to apply human reason to criticize, to test, to measure the credibility, both extrinsic and intrinsic, of every article of the Faith. I say, first, the extrinsic credibility; that is, whether it could be historically proved that this or that doctrine was believed in the beginning and has been believed ever since: secondly, the intrinsic credibility; that is to say, whether this or that doctrine was in itself reconcilable with the human reason. And applying this critical test, they rejected doctrine after doctrine. We all know how many fragmentary Christianities sprung from what was called the Reformation, differing from each other; the German form of the Reformation differing from the English, the English differing from the

Scotch, and the Swiss from both. These fragmentary Christianities were so many exhibitions of the criticism of the human reason working out for itself what seemed to be credible or probable as to the original revelation of God:

It was not difficult to foresee that one man would go farther than another, that one would reject more than another; and that one man would begin early in life believing a great deal more than he believed at the end of it, and therefore that all things would be in a perpetual flux of mutation and uncertainty; so that for three hundred years the amount of Christianity that has been believed on this human and critical basis has been perpetually diminishing, and the residum which is left upon that foundation now is incalculably less than that with which men started three hundred years ago.

I hardly like to go into positive proofs of this, for fear of wounding where I desire to leave no wound; but it is only this last week when in one of the highest places of this realm, evidence was quoted from a most unsuspicious and impartial correspondent, writing from Germany, who declared the state of religious belief in that country to be such that neither Rome nor Luther would recognize it as Christianity. And yet that was a country in which, only three hundred years ago, before the intellectual revolt against the Divine authority of Faith arose, Christianity was once perfect. Of England, I had rather not speak at all. I pray every day of my life for England. I never say the Holy Mass without praying earnestly that light may be poured out over England, and that the eyes of men may be purged of their film, to see that

they are contending one with another to the destruction of their common inheritance ; and that we may one day be all united again, in the unity of the only Faith as it is in Jesus. This is my prayer, and I desire most earnestly to refrain from saying a word which can cause the least estrangement in any one who hears me.

But it is not undeniable that at this moment Christianity in England is being undermined ? Is it not certain that Rationalism in every form, whether speculative and cultivated, or gross and vulgar, is, in every generation that passes, expanding and establishing itself more widely among the people of England ? Moreover, I am old enough to know that, forty years ago, men believed more than they believe now, that doc-

trines were then held as indisputable which are now openly disputed.

The rejection of the Divine authority necessarily throws men upon the only alternative — human criticism applied to Scripture, to antiquity, to Fathers, to history, to Councils, and to the acts of the Holy See. There is nothing on the face of the earth which the human reason does not claim to subject to itself, to sit in judgment upon, to test as if it were the creation of man, to decide its credibility as if man were the measure of truth, to pronounce upon whether it be Divine or not. The result of this anarchy of criticism is, that multitudes of men have rejected Christianity altogether: men, whom but a few years ago I knew firmly to believe in Christianity, are now to my certain knowledge, Rationalists. They now believe noth-

ing of Christianity, because, having applied the false principle of human criticism to the matter of Divine revelation, they have logically and consistently carried out the application of a false premise, to the destruction of Christianity altogether. The premise is false, its result is logical.

Let us now apply to this subject the teaching of the Syllabus. Two of the errors condemned in it are,

1st. "That the human reason, without any regard to the revelation of God, is the sole and sufficient judge of truth and of falsehood, of right and of wrong, and is a law of itself and in itself, sufficient for the welfare of individuals and of states."

2d. "That the human reason is the source of all the truths of religion."\*

\* Syllabus, Prop. iii. iv.

In the beginning of the last century, there was a book written called *Christianity as old as the Creation*. I need not tell you that that book contained no Christianity. It denied all supernatural revelation, and professed to show that all truth was in the natural reason of man. If we should desire to see the fruit of these principles, we may go back to the end of the last century. See what Paris was in the year 1793; see what Paris is again in the year 1871. Tell me whether the human reason, without Christianity, is a law of itself, and the sole judge of truth and falsehood, and of right and wrong, and sufficient for the welfare of individuals and of states. It was only yesterday I read in a public despatch from Paris, that the Commune had decreed that all religious teaching should cease in the schools.

We know that the churches, which a short time ago were employed for sacred uses, are now political clubs, in which, in the course of the last ten days, death was unanimously voted to the chief pastor of that Christian city. These are the fruits of the rejection of Christianity. Such, then, is the second step in the revolt of the intellect — the revolt which begins with the rejection of the Divine authority of the Church of God, and then goes on to reject evidences, next to reject doctrines, and lastly to reject Christianity.

3. The third kind of intellectual revolt, and it is the last of which I will speak, in respect to those who are without, is a form of false philosophy, which in the Syllabus is described as “moderate” Rationalism, as compared with that of which we have been hitherto speaking,



which is there called "absolute" Rationalism. Now the moderate Rationalism consists in this : in the retaining a belief of Christianity, or the professing to believe it ; but the believing of it only so much as, upon private criticism and its own judgment, the individual mind is disposed to retain. But is it not obvious at once that the human reason can only stand related to the revelation of God, either as a critic, or as a disciple in the presence of a Divine Teacher? The moment the human reason begins to criticize, to test, to examine, to retain, or to reject, it has ceased to be a disciple ; it has become the critic ; it has ceased to be the learner, it has become the judge ; and yet find me, if you can, any middle point where the reason of man can stand between the two extremes of submitting to the Divine authority of

faith as a disciple, and of criticizing the whole revelation of God as a judge. There is nothing between the two. Now this kind of intellectual revolt (I must call it by a hard name, but it is an old one, and used by the Apostles) is heresy. What is the meaning of heresy? It means the choosing for ourselves, as contra-distinguished from the receiving with docility from the lips of a teacher — the choosing for ourselves what we will believe, and how much we will believe. St. James says, “whosoever shall keep the whole law, but offend in one point, is become guilty of all;” \* and that, for this reason: He that said, Thou shalt not kill, said also, Thou shalt not steal; but if I steal my neighbor’s goods without taking his life, I violate the Divine authority which runs through

\* St. James ii. 10.

both the commandments. In the same way, he who shall believe all the articles of faith, and yet reject one of them, in that rejection rejects the whole Divine authority upon which all the articles of faith alike depend. This spirit of criticism begins, as I said before, in the rejection of the principle of Divine authority and the adoption of private judgment, which is essentially, though at first covertly, a violation of that Divine authority. The human reason thereby unconsciously assumes to itself to be the test and the measure of that which is to be believed. For instance; in interpreting Holy Scripture, if I interpret the Book according to the light of my individual judgment, the interpretation that I attach to it is my own. The text may be Divine, but the interpretation is human. And this must be, wheresoever

the Divine authority of the Church is not recognized as a principle of faith. You know how the rejection of this Divine authority has shattered the unity of faith in England. I say this, as I said before, with sorrow. I do not charge all those who are out of the unity of the Catholic faith with heresy. The English people are indeed in heresy, but I do not call them heretics. God forbid! They were born into that state of privation. They found themselves disinherited. They have never known their rightful inheritance. They have grown up, believing what has been set before them by parents and by teachers; their state of privation has been caused by the sin of others three hundred years ago, and by no act of rejection of their own.

The millions of our people, the chil-

dren, the unlearned, the simple, the docile, the humble, the wives and mothers and daughters, the great multitude who live lives of prayer and of charity and of mutual kindness, who never had the opportunity of knowing the truth — to call them heretics would be to wound charity. They have never made a perverse election against the truth; and I heartily believe that millions of them, if the light of the Catholic Church were sufficiently before them, would, as multitudes have done in every age, forsake all things to take up their cross and follow their Master.

4. I must now make application of what I have said, more nearly to ourselves. What I am going to add, I address most especially to those who are of my flock.

We live in a country which for three

hundred years has been pervaded by a spirit of opposition to the Catholic Church. Everything round about us is full of antagonism to the Faith. The whole literature of this country is written by those who, sometimes unconsciously, sometimes consciously, assume an attitude of hostility to it. I say, sometimes unconsciously, because, being born in that state, they often do so without being aware that they have received an heirloom of false principles and of false histories respecting the Holy Catholic Church. Without knowing it, they are perpetually incorporating them with what they write ; so that the greater part of the literature of this country, which is in the hands of us all, contains a systematic contradiction of that which we believe. The newspapers, which fill the whole country, day by day are animated

by a spirit which is against us ; and they are filled by details, and narratives, and correspondence, and they must forgive me if I say, fables, fictions, fabrications, absurdities — anything that can pander to the morbid appetite, to the craving for scandals against Catholic institutions, Catholic priests, Catholic nuns. Only the other day we read attacks against certain nuns in Paris which, for studied but transparent falsehood, were worthy of the Commission of Henry VIII. How is it possible that Catholics can read these things day by day, and their eyes, and imaginations, and hearts receive insensibly no stain from them ? They who walk in the sun cannot help being tanned. You go to and fro in the midst of all this literature and all these daily calumnies, you breathe this atmosphere charged with untruths — how is it possible that you

should be unaffected by them? Do we not hear Catholics say: "Am I to believe this?" "Can I contradict it?" "If it be not contradicted, there must be some truth in it." Little by little it gets into the minds of men with, "I suppose, then, it cannot be denied;" "Where there is smoke there is fire." In this way, falsehoods are insinuated. They are either never contradicted, or the contradiction is never published, or if published, hardly seen. The slander has done its work, and the stain remains. We live where Catholics are few, where those who are not Catholics are the great multitude; we are bound up with them in kindred, in affinity, in friendship, in business, in duty, in society. It is impossible that we should not live amongst them, work with them, and have friendships with them. Charity obliges us to converse



with them, and we hear much that certainly does not tend to confirm the faith. There was growing up in the minds of some men a disposition, which, I am happy to say, is nearly cast out again, to diminish and to explain away, to understate and reduce to a minimum that which Catholics ought to believe and to practise. This spirit began in Germany. It says: "I believe everything which the Church has *defined*. I believe all dogmas; everything which has been defined by a General Council." This sounds a large and generous profession of faith; but they forgot that whatsoever was revealed on the day of Pentecost to the Apostles, and by the Apostles preached to the nations of the world, and has descended in the full stream of universal belief and constant tradition, though it has never been de-

defined, is still matter of Divine faith. Thus there are truths of faith which have never been defined; and they have never been defined because they have never been contradicted.

They are not defined because they have not been denied. The definition of the truth is the fortification of the Church against the assaults of unbelief. Some of the greatest truths of revelation are to this day undefined. The infallibility of the Church has never been defined. The infallibility of the Head of the Church was only defined the other day. But the infallibility of the Church, for which every Catholic would lay down his life, has never been defined until now; the infallibility of the Church is at this moment where the infallibility of the Pope was at this time last year: an undefined point of Christian revela-

tion, believed by the Christian world, but not yet put in the form of a definition. When, therefore, men said they would only believe dogmas, and definitions by General Councils, they implied, without knowing it, that they would not believe in the infallibility of the Church. But the whole tradition of Christianity comes down to us on the universal testimony and the infallibility of the Church of God ; which, whether defined or not, is a matter of Divine faith. I will make application of what I have said when I sum up the argument I am stating. Next, people began to say : " I can admit that the Head of the Church has a supreme authority, but that authority is not without its limits, and the limits are here and there." Now who I ask, can limit the jurisdiction of a supreme authority ? Who can prescribe the

limits of any jurisdiction but one who in authority is superior to him who holds the jurisdiction? This spirit of insubordination was coming in amongst us; it has no existence now, because the Council of last year struck it dead. I should have thought that a generous heart, filled with the love of God, would have desired to know more and more of Divine truth, and would have said, "Let me know everything which God has revealed, let me have the fullest and the amplest knowledge," rather than be jealous and niggardly in limiting the growth of that knowledge.

5. Lastly, and this is the only other point I will at present touch on, the effect of such an atmosphere as that we live in, breathing all the day long the cold air of a country which for three hundred years has been opposed to the

Holy Catholic Faith, is to produce that which must be called practical unbelief, even in many who would lay down their lives for the dogmas of the Faith. And that practical unbelief is this: their faith resides in their intellect whole and perfect, but it is cold and unenergetic in their life, and it does not govern and mould the character and the will. They get acclimatized to the temperature round about them. You all know how we become acclimatized to a foreign country, how we can learn the habits and the language and the accent of a foreign people. Such is the state of many who intellectually retain their faith; but practically seem not to believe. They become, for instance, unconscious of the Communion of Saints, of the presence of God, of the operation of the unseen world, of the working of

the Holy Spirit of God in the Church, and of the personal agency and subtlety of the enemy of truth. I have given these last two examples, because they are the two stealthy and secret approaches whereby the enemy of truth first assails those who sincerely believe. When opening his trenches against the faith of those who never doubted, he begins with the least noise, and under cover.

I will now sum up what I have said. The revolt of the intellect against God is against His existence, or against His revelation, or against His Divine authority. And there are the two stealthy and incipient forms of intellectual revolt to which Catholics are tempted; the one of diminishing what they believe to a minimum, the other in reducing to the least that which they are bound to sub-

mit to in point of authority, or to practise in point of devotion.

I can make but one application of what has been said. Two years ago, when the Œcumenical Council was summoned to meet in Rome, immediately through all European countries, both those which are within the unity of the Church and those which are separated from it, there arose a conspiracy against the Council. Men of the character I have been describing, with those called "liberal Catholics," and, strange to say, Christians of all sects, and Israelites not a few, revolutionists, rationalists, chiefly out of the Church, but some within it, professors, declaimers, secret political societies, discontented and fractious minds already out of harmony with authority and the Church in all parts of Europe, combined against the Vatican Council.

This general conspiracy strove, by correspondence, and by articles, pamphlets, and newspapers, to avert one thing, which all alike instinctively felt to be fatal to their pretensions. They all alike feared lest the infallible authority of the Head of the Church should be defined as a doctrine of faith.

An unerring instinct taught them that such a definition would require of critics the submission of disciples. They were perfectly right; so perfectly right, indeed, that those who desired to see this definition made, desired it for the same explicit reason for which others opposed it. It was well known on either side that we were contending for the Divine authority of faith—the world against it, the Church for it—and that the axe was laid to the root of the tree. The conflict was not for this doctrine, or



that doctrine, nor for a fragment in detail, but for the Divine certainty of the whole. Well, that opposition was encouraged, flattered, countenanced by the favor of governments and diplomatists, statesmen and philosophers. All the newspaper press and the whole public opinion of the world was united against the Vatican Council. It tried to write it down, to make it ridiculous, to hold it up to contempt; men staked their literary credit and their authority over men upon the issue of the effort to turn the Vatican Council aside from its purpose, and to hinder it from doing its work. I am not surprised that no little disappointment should be in the minds of those who so conspired. I am not the least surprised at their saying and writing sharp and bitter things against us; for a more complete overthrow of a very powerful conspiracy was

never seen. Well, that being over, we next heard that after publication of the definition, in every Catholic country, I know not how many bishops, how many priests, how many professors, how many learned men, how many of the Catholic laity, were to rise up to begin a new reformation. We held our peace ; we knew better. The time was not come. Words do little ; events do everything. We waited. What is the result ? Every bishop of the Church of God acknowledges the authority of that Œcumenical Council. If there be here and there a priest who does not acknowledge its authority, they may be counted on your fingers. I do indeed hear of a professor here and there ; but it is not all learned men that are professors, and it is not all professors that are learned men. Among the bishops and among the priests of the

Church there are many profound theologians who have never sat in a professor's chair. It is not the habit that makes the monk, nor is it the title of professor that makes the learned man; and many that have never sat in the chair of a professor are more profoundly learned than many who have; and there are many sitting in those chairs who, to speak with profuse respect, are not learned. If, therefore, I find that in Germany some professors have been making declarations against the Council, that does not surprise, still less alarm, me. It is against this same rationalistic spirit—that is, the pretensions of perverted intellect—that the whole pontificate of Pius IX. has contended. And it was perfectly foreseen, that the moment this intellectual Gnosticism was touched, it would

rise ; and the rising has been incomparably less than was expected.

There never was a General Council of the Church after which there followed less of contradiction. After the great Council of Nice, Arianism became a formal heresy which afflicted the Church for centuries. After the Council of Ephesus, Nestorianism became a formal heresy which is not extinct at this day. After the Council of Constance, the spirit of national insubordination sowed the seeds of Gallicanism, which was only extinguished last year in the Vatican Council. After the Council of the Vatican, or at least its first sessions, it is no surprise that a handful of professors in Germany should rise up against it ; and when I analyze the list and find out who these professors really are, I am still farther from surprise. There are, I believe, only

two professors of theology ; but we find professors of botany, mineralogy, chemistry, anatomy, physic, and of I know not what. The other day we saw an address from the University of Rome to an aged and celebrated professor at Munich. Well, there came an address from the University of Rome ; and there went up a cry of exultation in England, that even within sight of the windows of the Vatican, Rome had protested against the Vatican Council. I have to-day read the names of the men who signed that address : and I find that they were, with hardly an exception, men intruded by the Italian Government since last September, and that they style themselves professors of botany, of mineralogy, of chemistry, of surgery, and one describes himself as professor of Veterinary Pathology.

Before the Council met, a great preacher in France, whose natural gifts had filled the land with his fame, in an evil hour lifted up the eloquent voice which God had given him, against the Vicar of Jesus Christ. Where is he now? Lost, powerless, unknown.

The venerable professor in Germany — more learned, indeed, in history sacred and profane, than either in Christian philosophy or in theology, the founder of a school and the master of many disciples — through the whole of the Council exercised his influence with a skill and a boldness which would have made itself sensibly felt against any authority which was not Divine. we looked forward with anxiety to what might be his future career. I was fully prepared to hear that which I have heard; and I feared too that his eminent

example might have led astray a multitude of his disciples. What do I see? Not a Bishop, though many were his disciples. A few priests, and a handful of professors; and this is all that comes after the Council of the Vatican. A little momentary agitation, a little transient noise, and a passing sorrow. The Council has extinguished the last remaining divergence of thought in respect to faith, to be found among Catholics. It has compacted and consolidated the Divine authority of the Church in its head, and therefore in the whole body, both in the active and passive infallibility. The authority of the Vatican Council is fatal to the semi-rationalism which had crept within the Church. The antagonists knew it well, and the Council knew it likewise when it made that definition. There never was a time when the faith

of the Catholic Church was more firm, complete, and universal than at this time. And if in the course of ages a revolt of the intellect has carried away individuals from the Faith, in the course of the same ages, the manifestations of the Divine authority of the Church in the midst of mankind have been made more luminous and self-evident than ever.



## LECTURE II.

### THE REVOLT OF THE WILL AGAINST GOD.

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*“The wisdom of the flesh is an enemy to God ;  
for it is not subject to the law of God, neither  
can it be.”—Romans viii. 7.*

ON looking back at what I have hitherto said, I feel more than ever the difficulty under which I have been, in laying before you a subject which, if it had been treated in detail, with the exactness which a philosophical or a theological argument would require, must have become entirely impossible in such a popular form. But the treating it in a popular form may perhaps lay my statement open to question and to cavil. Between

these two difficulties I can only attempt to give a correct outline. I will therefore remind you briefly of what I have said.

I have spoken of the revolt of the intellect from God as one of the chief evils of these latter times; and I instanced in proof of it the rise of Atheism — a negation of the existence of God — which I then said, and say again, is characteristic of these latter days; because the earlier ages of the world were so profusely penetrated with the traditional belief in a Divine being, that, though they fell into Polytheism, Pantheism, and idolatry, yet into Atheism, as we know it now, they never fell. The other intellectual evils of these times are Deism, or the rejection of revelation; heresy, or the rejection of the Divine voice of the Church, the jealous

and ungenerous limitation of the doctrinal authority of the Church, even in those who believe in the revelations of the Faith ; and lastly, the practical unbelief of lukewarm and heartless Catholics. These two last being what may be called the premonitory symptoms of rationalistic doubt and of final unbelief.

The next subject before us is the revolt of the will of man from the authority of God. The connection between the two subjects is evident. We never will anything which we have not first thought. There is an action of the intellect preceding every act of the will ; for the will that acts without the previous guidance of the intellect is an irrational will. It may be the action of a man, but it is not a human action, because it is not under the guidance of reason. Therefore, before every act of the will,

there must be an act of the intellect or reason. The connection between the last and the present subject is this: that if the reason or intellect be rightly directed by the truth, which is the intelligence of God, the will will be directed according to the law of God. But if the intellect be perverted or obscured, then the perversion or the obscurity will descend from the intellect into the will, and the will will be likewise perverted or enfeebled. Now the words which I have taken from St. Paul's Epistle to the Romans express this truth. He had already said: "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not according to the flesh," but according to the spirit. "For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and death ;

for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the Spirit, mind the things that are of the Spirit. For the wisdom of the flesh is death; but the wisdom of the Spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And they who are in the flesh cannot please God.”\* Now the word “flesh” here means simply mankind, human nature, man as he

\* Rom. viii. 1-8.

is without God, man as he is, with the affections, the passions, the intellect, the will, and the three wounds which came by the fall ; that is, ignorance in the intellect, disorder in the passions, and weakness in the will. This is what the Apostle calls the "flesh." Now, he says the *wisdom* of the flesh ; and in the Latin version in one place it is translated "the prudence of the flesh ;" in another, "the wisdom of the fiesh ;" and in the original Greek it is the "mind ;" that is to say, the aggregate of affections, passions, and thoughts acting upon the will, disturbing and perverting it. Human nature in its fallen state is declared to be an enemy of God, not subject to the law of God. St. Paul says that it cannot be subject to the law of God, for this reason : so long as it is in that state of disorder, it must be intrinsically opposed

to the will of God ; for it is unholy, and God is holy ; it is false, and God is true ; it is unjust, and God is just ; and therefore, like as a crooked line cannot be a straight line — and if the line can be straightened, its crookedness has ceased to exist, for crookedness can never be straight — so it is with human nature, unless it is changed, renewed, and elevated. In renewal it puts off its former disorder, which cannot be subject to the law of God. The disorder ceases to exist.

Now, such was not the state of man when God made him in the beginning. Man was created perfect, both in body and soul. The passions and affections were in perfect subjection to his will, and his will to the will of God. From the first moment of his creation he was constituted in a state of grace, and the Spirit of God dwelt in him, illuminating

him with the knowledge of God ordering his affections and passions according to the law of God, and subjecting his will to the will of God; so that there was a supernatural unity and harmony in his soul, and his soul was, as it were, the Kingdom of God within him. Such was the state of man in the beginning; and the wisdom of the flesh then had no existence — the wisdom of the Spirit reigned in him, which is both life and peace. When sin entered, and death by sin, then the wisdom of the flesh developed itself; that is, human nature in its fallen state, deprived by its own sin of the Spirit of God, became darkened, troubled, disordered, unholy. The unity and harmony which existed before, the dominion of the soul over itself, was shattered and destroyed. The rebellion of the passions and affections against



the soul at once arose. As soon as the will of man revolted against the will of God, the passions and affections in him, which till then had been subject to him, revolted. He was punished for his revolt against God by an internal revolt against himself.

Now this rebellion of the soul is healed by the redemption of the Precious Blood of Jesus Christ. In the regeneration of the soul by the Sacrament of holy Baptism, the Spirit of God is once more communicated to the nature of man. God makes the soul His dwelling-place; the order and harmony of the soul begins to be renewed in Him. The wisdom of the Spirit is the mind of one who, being under the guidance and government of the Spirit of God, has subjected his intellect to the truth of God, and his will to the will of

God. He is therefore in friendship with Him. St. John and St. James both say that the friendship of this world is enmity against God, because there is an essential enmity between the state of fallen man and God. But when, by regeneration, the will of man is restored to union with God, friendship with God is restored to man. This, then, is the meaning of the Apostle's words. Now, let us make application of them. A rock of crystal resolves itself into a multitude of crystals, every one of which bears the type of the whole. The primitive form pervades the whole block. In like manner, every regenerate soul restored to friendship and union with God, by the indwelling of the Holy Ghost, is compacted in the Body of Christ: "unto whom coming," as St. Peter says, "be you also as living stones built up, a

spiritual house.” \* And as every stone is shaped and squared and fashioned and fitted to the place that it is to occupy, so every Christian soul, built up into the unity of the Church of Jesus Christ, grows into a temple in which God dwells by His Spirit. In this kingdom the will of God is supreme, and the Holy Spirit perpetually dwells, pervading the Church with sanctity. The Church incorporates the will of God, and makes it visible among men. The sins of individuals notwithstanding, the Church is conformed by its interior subjection to the will of God, because it is a spiritual society made up of individuals, called from all races and languages, compacted and built together in indissoluble unity, as they subject themselves one by one, to the wisdom of the Spirit, Who dwells in

\* 1 St. Peter ii. 4, 5.

the Church for ever. But the Church has a twofold mission. The first part of its work — the highest and the noblest — is the salvation of individual souls, as I have described. But it has another: the second part of the mission of the Church to the world is the sanctification of the civil society of the world, that is, of the households and families of men; then of peoples, nations, states, legislatures, kingdoms, empires, and the whole civil order of mankind.

The Church has had three periods. The first was the period of three hundred years, while it was accomplishing its spiritual mission for the conversion and salvation of individuals, under persecution. The second period began with the cessation of persecution in the conversion of the first emperor, by whom, it may be said, the civil power of the world

first paid homage to the Church of God. From that date down to the sixteenth century, the civil society of the world was pervaded by the Christian law, by Christian faith, by Christian unity, by Christian worship. The laws of God became the laws of Christian nations; the laws of the Church were transcribed into the statutes of Christian people; and the civil and spiritual authorities of the world were united together in peace and harmony. There never was a period in history when the world, as such, was so conformed to the will of God as in that period, from the cessation of the last persecution until the sixteenth century. Do not misunderstand me to say that the world had the note of sanctity. No; sanctity is the note of the Church alone. But even the world then acknowledged God and His revelation, the unity of His

worship, the unity of His Church, the supreme authority of faith, and of its laws. Even the world — the kingdoms and empires of the world — acknowledged these things; and that was a time when, howsoever the passions and affections of man rebelled, yet the public order of society was Christian, and the wisdom of the flesh was, at least so far as public laws could reach, in subjection to the wisdom of the Spirit. I know that the history of those times is full of outrages, horrors, violence, and the worst of crimes; nevertheless, I reaffirm what I have said, that in those ages the world was Christian and society was Christian. We have now entered into the third period of the history of the Church. From the sixteenth century downwards to the present time there has been an undoing of that work which the Church,

for the previous fourteen hundred years, had been accomplishing ; there has been a pulling down of the whole fabric ; a disintegration of the Christian society ; an erasing of Christian laws from the statute-books of nations ; a breaking-up of the unity of faith, worship, and communion ; a rejection of the spiritual authority of the Church over men. I am not now entering into any examination of this, which will fall more naturally under our next subject ; but I am compelled in outline to state it, in order to bring out the subject which is now before us.

I would ask, then, what is it that has been going on for the last three hundred years ? A revolt of the will of man from the will of God, as expressed and embodied in the whole work of the Church for the previous fourteen hundred years.

When three hundred years ago, individuals one by one revolted from the authority of the Church, they laid the first seeds of the revolutions which, in these later ages, have separated whole nations from the unity of the Faith. Individuals began the work in the sphere of private judgment, or of their private conscience before God. But that which begins in the private conscience of men one by one, becomes little by little the collective and public opinion of a people, and is at last forced upon governments and legislatures, and changes the public laws in conformity to itself. Now, for the last three hundred years, there has been a continual expunging of the law of Christianity, of the faith and the doctrines of Christianity, from the laws of Christian peoples; so that I may say that at this moment there does not remain one



single people that has not separated itself formally from its old relations of unity with the Christian Church. Many, as in the north and west of Europe, have formally separated themselves altogether from the unity of the Catholic Church. Other nations, that remain at least united in faith and in outward worship, nevertheless have broken all bonds and relations with it, except in the bare retaining of dogma and of spiritual discipline. And now this revolt against the will of God, as expressed and embodied by His providence in the work of the fourteen centuries preceding, has received its momentary completion. The people most favored among Christian nations, as having in the midst of them the throne of the Vicar of Jesus Christ, have revolted, and with a sacrilegious and violent invasion have usurped the city of Rome which,

from the beginning of Christianity, has been the centre and the head of the Christian Church, and, ever since persecution ceased, has been the visible throne from which the Vicars of Christ have reigned, by faith and the Divine law, over the nations of the world.

1. The first mark, then, of these times is lawlessness. This revolt of the will from God is signally manifested in the rejection of that order of Christian civilization which the Divine providence has built up in the whole past history of Christendom. St. Paul, in his Epistle to Timothy, says: "In the last days, shall come on dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, incontinent, traitors, stubborn, puffed-up, and

lovers of pleasures more than of God.”\* “Evil men and seducers shall grow worse and worse, erring,”† and driving the world into error. Now these words are a prophecy of the latter times of the world; and if these be not the latter times, they have at least the marks already upon them. St. Paul also, writing to the Thessalonians, and speaking again of the latter times, says that “the man of sin,” “that wicked one, shall be revealed.”‡ Now, I shall not enter into the question of who that wicked one may be; but we can distinctly understand why St. Paul calls him that wicked one. The word in the original is, “that lawless” one, that is, one who will not recognize any law but his own will, who will pull down and destroy the work of God. Now, if there be any one thing which

\* 2 Tim. iii. 1-4.    † Ibid. 13.    ‡ 2 Thess. ii. 3, 8.

is a more powerful solvent of the Christian world than another, it is lawlessness, the rejection of law, the rebellion of the human will, the human will making a law to itself, that is, each individual becoming his own legislator, and each legislator making laws at variance with the will of others, causing perpetual change, universal discord, isolation of man from man, and because isolation, therefore conflict endless and suicidal.

Now, we hear, day by day, the glorification of revolutions. And what are revolutions? They are the violent disintegration of that order which is based upon authority and obedience; or, in other words, they are the extinction of the idea of law and of obligation, the overthrow of the supremacy of law, of the duties of the human conscience and of the human will to law: first

to the law of God, for that is the sole foundation and basis of all authority, and then to the civil and political laws of society, which spring from that Divine law and are sanctioned by it. The first and broadest mark that is upon these days, then, is lawlessness.

I should be anticipating what I have to say hereafter if I were to take for example any particular people or any particular nation ; but I think no man that has read, be it ever so little, of the modern books upon what is called "democracy," of its gradual and steady advance, its perpetual and irresistible development, in countries separated indeed from us by a wide sea, but closely allied to us by all that acts and reacts upon peoples of the same origin, will misunderstand my meaning. This lawlessness shows itself in these three ways :

First, in individuals; that is to say, men have ceased to govern their conduct with reference to the laws of God and His Church. Many have so completely ceased to do this, that any one who does so is marked as fanatical or bigoted or a believer. We have come to the days when in some countries the man who professes faith is marked for reproach as a clerical, or soft-headed, or a reactionist. Even in our own country this is true. You may not meet it, perhaps, in the society in which you live ; a certain refinement represses it. But there are classes more outspoken, where the truth is told more baldly. Fifty years ago, if a man did not believe in Christianity he held his peace, not only out of respect for others, but out of respect for himself. • Now, men have no shame to profess infidelity. Then, the masses professed to be what

their fathers were. Now, when, out of some hundreds of working men, one was known to go to church, his companions gave him a nickname, and that name was the most sacred Name that was ever heard on earth. The laws of that Divine Person cannot be vivid in the minds of those who could so disclaim their share in Him.

There is, further, a deliberate and legal departure from the Divine law which lies at the very foundation of social life. Christian matrimony is a Sacrament, and creates an indissoluble bond which death alone can loose. Such was the law of England, not only till three hundred years ago, but until fifteen years ago, though by Acts of Parliament it was violated ; that is, by privileges, or private laws for private cases, persons were protected from the penalties of the law. The law of

Christendom was the law of England down to fifteen years ago, and the bond of marriage was indissoluble. But the indissoluble bond of marriage is the foundation of the domestic life of Christendom. It was out of that principle of authority and order that Christendom arose in its unity and purity, in the midst of the unimaginable evils of the heathen world. And in these days a blow has been struck at this first principle of Christian homes, which are the foundation of political society.

Moreover, in the whole civil and political order there has risen up in the last century a formal rebellion against authority. About eighty years ago was published to the world a new gospel for the political order of men. It has been called "the Principles of '89." Read it for yourselves, and you will find it full of



what is called "the rights of man." But there are two things of which you will find nothing. First, you will find nothing there about the rights of God; and, surely they ought to have precedence; and, secondly, you will find nothing there about the duties of man; but surely men have duties. When men rise for their rights, forgetting to say a word about their duties, they are already in rebellion. But again I am anticipating what belongs to our next subject. I cannot, however, fail to notice, in order to make this point clear, that we now are hearing of the rights of women; and if there can be a sign of a society inverted, and of the moral order of the world reversed, it is the putting of woman out of her proper sphere — the domestic life — where she is sovereign, and the putting her in that sphere where she ought never to set her

foot — the public life of nations. To put man and woman upon an equality is not to elevate woman, but to degrade her. I trust that the womanhood of England — to say nothing of the Christian conscience which yet remains — will resist, by a stern moral refusal, the immodesty which would thrust women from their private life of dignity and supremacy into the public conflicts of men. This, again, is a part of the lawlessness of these days, and shows a decline of the finer instincts of womanhood, and a loss of that decisive Christian conscience which can distinguish not only between what is right and wrong, but between what is dignified and what is undignified both for women and for men. This clamor about women's rights may be taken as one of the most subtle and most certain marks of a lawlessness of mind which is now invading

society. This, then, is the first example I will give of lawlessness in general.

2. And, secondly, this lawlessness is invading the domestic and private life of men in the form of luxury ; and perhaps there is no country which is in greater danger from this cause than ours. We are the wealthiest people in the world. The personal and the national wealth of England is something incomparable in the history of mankind. I must, however, bear witness — and it is full of consolation to know it — that there is still to be found a common good sense, a firm resisting manliness, in the English character — and it prevails also in the characters of some of the women of England — a determination not to be softened and pampered. Men refuse to be made effeminate, and women to be self-indulgent. There is, then, some-

thing to resist it; and I hope, for that reason, that the pestilence of luxury may not prevail over us. But we are in danger lest our superabundant wealth should create a material civilization, so advanced, so refined, and carried out with such extraordinary subtlety of invention, that it will need a very strong and firm will not to be softened by it. There is no doubt that, in dress, in pleasures, and in amusements, there is an invasion of luxury in our higher society which is very dangerous, and for this reason: when people have allowed themselves to go up to the brink of all that is lawful, it is very easy to trespass, and to go over the line that is forbidden. The line between what is lawful and unlawful in such minds is very faint and shadowy; and those who are always walking on the brink of the precipice,

will not be long before they go over. The Apostle, speaking of women, says: "She that liveth in pleasures, is dead while she is living."\* The taint of mortality is upon a refined and luxurious life, though on the outside, like the whited sepulchre, it seems unspotted. There is no doubt that the precept of the Apostle is very necessary in our day and in our country. He says: "All things are lawful to me, but all things are not expedient."† I know I have the liberty; I may do a multitude of things with perfect safety of conscience; but I know this—that it might be an example for others, which would be dangerous to them, and it might also be a danger to myself. At all events, it is more generous, it is more in conformity with the example set me by my Divine

\* 1 Tim v. 6.

† 1 Cor. vi. 12.

Lord and Master, to deny myself in many things that are lawful. Apply this to dress, to pleasures, to amusements, to the expenditure you make on yourself, to your domestic and private life, and you will find a wide field for its application.

3. Once more. The lawlessness of our times is to be found in our profuse worldliness. What is the world but the aggregate of that wisdom of the flesh which is declared to be an enemy of God? The world always was and always will be at variance with the sanctity, the purity, the justice of God; and therefore St. John says: "Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, and the concupiscence of

the eyes, and the pride of life, which is not of the Father, but is of the world.” \* And the world is upon us all who live in it: its sun shines upon us, we breathe its atmosphere, we are in contact with it, we eat its food, we converse with it all the day long, and happy are we if we are not tainted by it. Now for the forms in which the world presents itself to us. First, in its ambitions. You perhaps will think that ambition belongs only to public life. There is ambition everywhere, ambition in domestic life; in some form or other, ambition in every one. The desire to strain upward and to strain onward, to possess more, to be more, to rise, to get into another place, on another level, on another elevation, to outstrip neighbors, to be more than they — what is this but ambition? We

\* 1 St. John ii. 15, 16.

recognize it and call it by its name, when it is in great and noble examples, and we are ashamed of it when it has manifested itself in the pettiness of our own private life ; but it is ambition still. and this ambition of the world corrupts the hearts of multitudes, because, where this ambition is, a multitude of passions spring up round about it — envies, jealousies, rivalries, contentions, bickerings, rash judgments, detraction of neighbors, depreciations, running down those who are competing with us and perhaps outstripping us. All this is the lawlessness of the heart. Its passions are not subject to the law of God, neither, unless it be changed, can be. These must be cast out as so many unclean spirits, before the heart can be subject to the law of God. Another form of worldliness cleaves to the material interests of men ;



such as rivalries in business, in trade, in commerce, in the haste to get rich, in the ravenous buying and selling and bargaining, in the market, on the stock-exchange, in the bank, in the counting-house ; overreaching of neighbors, gambling speculations, enterprises of doubtful integrity, in which the conscience is strained and honor sacrificed ; hardness to those who labor, undue profits made out of the flesh and blood of those who are scantily paid for toil, and then, it may be, fraudulent actions with public ruin, and all coming from what cause ? From the love of money — from that of which the Holy Ghost thus speaks : “ The desire of money is the root of all evils ; which some coveting after have erred from the faith, and have entangled themselves in many sorrows.” \* Such

\* 1 Tim. vi. 10.

is the end of lawlessness — the passions, not under the government of holy fear and of justice, tempted all day long by the spirit of gain, in the hope of laying up and of being rich in this world; forgetting the warning: “They that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.” \* Now, is there any country in the world — except, it may be, a country which has sprung from our own lineage — in which what I have been describing is to be found more dominant and more ruinous than in our own?

And there is still another form of worldliness, which also is a form of lawlessness; that is, the concealing of the law of God and the taking of the laws

\* 1 Tim. vi. 9.

of the world instead ; or, in other words, the fear and worship of the world. The flattery, the adulation, the sycophancy, with which people will wait upon the world to catch its favor, to be admitted into society, to sit at the tables of rich men, to be known as the acquaintance of those who bear titled names, the mean fawning obsequiousness of those who wait upon the world — where this is in a man's heart, he is not the disciple of Jesus Christ. Our Lord Himself has warned us : “ How can you believe, who receive glory one from another, and the glory which is from God alone, you do not seek ? ” \* The worship of the world, and the bondage of the world, the fear of losing its favor, or the fear of incurring its ridicule, degrades millions of men who were created to the image of God,

\* St. John v. 44.

and as men, if not as Christians, ought to be ashamed of such meanness. Surely if the law of God were in them, as a living and constraining principle governing their conscience, it would elevate them above the world and all its works.

4. One more example of this subtle worldliness may be found where it is least suspected. It has invaded not only society, it has also invaded religion; it has entered into the sanctuary. In the beginning, Christians worshipped God in catacombs at the peril of their lives; they offered the Holy Sacrifice in vaults of the earth, in damp dark caverns with altars of rough-hewn stone, and with lamps which hardly gave light; in hardness, and in austerity, and in poverty. There was the spirit of martyrdom in those days. Afterwards, when the peace of the Church began, the world turned

to shine upon it, and the Church then worshipped God in basilicas in the noonday sun. Once, as the Fathers said, its vessels were wood and its priests were gold. Now, its vessels at least were of gold. Heresies and schisms sprung up in the midst of splendor; men fled into the deserts, and set up once more altars of stone and crucifixes of wood, that they might worship God in the severity and sanctity of spirit and of truth. External splendor of worship is good, but internal truth and reality in the worship of God is better. It is right, indeed, and according both to the Divine law and to the pattern of God's own appointment, that the noblest and the best gifts of human skill and of human wealth should be consecrated to his honor. The Christian Church, as soon as it was able to follow the example of the saints of the Old Law,

offered its costliest and best to the worship of God. The murmuring and de-claiming that we hear about the simplicity of worship has in it the spirit of him who cast up for how much the ointment might have been sold ; not that he cared for the poor. This carping against the Catholic Church for the splendor of its worship covers a disposition to carp against the truth. No, the Church of God by its history bears witness that the service of God in spirit and in truth requires no external splendor. It accepts, indeed, all that the art of man can do in architecture, in painting, in sculpture, in music, because all these come from God and ought<sup>to</sup> be consecrated to God. The warning<sup>gives</sup> the Lord by the prophet rings in <sup>the</sup> ears of Christians : “ Is it time for y<sup>e</sup> <sup>to</sup> dwell in ceiled houses, and this ho<sup>use</sup> <sup>is</sup> lie desolate ? ” \*

\* Aggæus i. 4.

It is true of us also that the wealth spent upon the private dwellings of men exceeds ten thousand-fold that which is spent upon the honor and worship of God. The Church, therefore, both consecrates all things to God's service, and also sustains the same spirit of austere interior worship as in the beginning; and the Church has in all ages, by its chief Orders, kept up its testimony that the worship of God, in spirit and in truth, does not need external splendor. St. Francis laid down as the law for his children — the most numerous family in the Catholic Church — that upon the ~~pair~~ <sup>altar</sup> there should be candlesticks of ~~thed~~ <sup>tin</sup>, and that the vestments of the ~~skil~~ <sup>priest</sup> should have no silk. You will not ~~cor~~ <sup>mis</sup>understand me, then, when I say that the spirit of the world will often enter ~~the~~ <sup>into</sup> the splendor of the sanctuary, and

that the sounds which fill the ear, and the beauty which fills the eye, may take away the heart and the mind. Unless there be the spirit of prayer and union with our Divine Lord in the heart, men may come and go without worshipping God in spirit and in truth. This is one of our most subtle dangers. Satan knows well how to pass off the intellectual simulation of religious opinion for Divine faith ; how to pass off imaginative dreamings about the perfections of saints for practical obedience ; how to fill men's imaginations with ideas of asceticism while their lives are self-indulgent ; and to make even the splendors, sweetness, beauty, and majesty of Catholic worship a fascination of the sense and a distraction of the soul. The tempter is always busy, and nowhere changes himself into an angel of light so easily as in



church. Now, I ask, have you been enough on your guard against this? The Catholic Church, lavish as it is in all splendors, because all things are due to Him who is the Giver of all, has sure and deep correctives to recall its children from the mere fascinations of sense by the eye, or the ear, or the imagination, to the presence of God. Where Jesus is present in the Blessed Sacrament, no splendor can easily withdraw the mind from Him; or if any become lukewarm, there is a prompt and strong remedy in the confessional. They who live in spirit and in truth will adore in spirit and in truth, as well in the majesty of a basilica as in the austerity of a catacomb. The interior spirit vivifies all exterior forms. Ceremonies are a mere mask to the unbelieving and the undevout. They are the folds of the Divine Presence, the

countenance of the unseen Majesty, to those that believe and love.

5. The last and the only other point on which I will speak is one which threatens us all, and that is, compromise. The days in which we live are not days of firmness. People who still retain a belief in revelation nevertheless hear so much against dogma, that they are often tempted to use the same language, and to disclaim dogmatism. They hear so much said against asceticism, that they try to show their freedom from it by a liberty which is dangerous. But religion without dogma is not Christianity, and religion without asceticism is not the religion by which we can be saved. The religion of Jesus Christ began in the preaching of John : "Do penance ; for the kingdom of heaven is at hand." \*

\* St. Matt. iii. 2.

There can be no repentance without the mortification of the senses. The times in which we live are perhaps, of all times since the beginning of the Church, the least ascetic. The luxury, the worldliness, the superabundance of all that is grand and beautiful even in the external worship of the Church, may help to lead men away. The fault indeed is theirs. They can turn anything into temptation; everything will be a snare if they will not correct it by a spirit of obedience to the law of God. Now, there are many marks of this shallow mind among us. First, there is little mortification of the intellect: the intellect ranges without check and without limit; men read every book that comes to hand, every newspaper they find on the table. They do not ask whether it is for the Faith, or against the Faith; is it heretical, or is it

sound ; is it pure, or is it impure. They begin without discrimination ; they read on without fear ; they find the book to be heretical, erroneous, scandalous, licentious, and yet they do not burn it ; they do not even put it down. The Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, or impugn the Faith, or defend errors. And that for this plain and sound reason : the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections. How many of you have gone through for yourselves the evidence upon which the authenticity, genuineness, and inspiration of the Book of Daniel rests ? Have you verified the canon of the Old and New Testament ? or have you mastered

the philosophical refutation of Atheism? Would you advise your children to read sceptical criticisms of Holy Scripture, or the arguments of Deists? If not, why read them yourselves? You know perfectly well that the human mind is capable of creating many difficulties of which it is incapable of finding a solution. The most crude and ignorant mind is capable of taking in what can be said against truth. Destruction is easy; construction needs time, industry, and care. To gather evidence, or to ascertain the traditions of the Church, needs learning and labor, of which only they are capable whose life is given to it.

This indiscriminate and fearless reading is intellectual license; but if the intellect be not mortified, where will be the mortification of the will? Look at society, as it is called. What signs are

there of mortification of the will amongst us? When do men willingly forego anything which is for their interest or their pleasure? When do they leave anything undone simply for conscience, or do anything contrary to their interest for the sake of Jesus Christ? I am afraid that it is the individual and the unit that does these things. But is this religion without the Cross the religion of Jesus Christ? Let us put it to the test. Take the Holy Scriptures in your hands, read them as they stand, do not explain them away: they are the word of God. Do not say it only means this, or it only means that. It means what it says—what God has written—and nothing else. Now hear what is written: “How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to pass through the eye of a

needle, than for a rich man to enter into the kingdom of God." \* Again, our Lord has said: "Woe to you that are rich; for you have received your consolation." † Again, He said: "Enter ye in at the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many they are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it." ‡ And once more, when a man asked Him: Are they few that are saved? He said: "Strive to enter in by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the

\* St. Mark x. 23, 25.      † St. Luke vi. 24.

‡ St. Matt. vii. 13, 14.

door, saying, Lord, open to us: and he answering shall say to you, I know you not, whence you are.” \* Once more, He says: “Whosoever doth not carry his cross and come after Me, cannot be My disciple.” †

These are the warnings of our Lord and Saviour. Take the crucifix in your hand, and ask yourselves whether this is the religion of the soft, easy, worldly, luxurious days in which we live; whether the crucifix does not teach you a lesson of mortification, of self-denial, of crucifixion of the flesh, with its affections and lusts, as the Apostle says; or as our Divine Lord Himself has said: “If thy right hand offend thee, cut it off and cast it from thee. If thy right eye offend thee, pluck it out and cast it from thee; for it is better to enter into life

\* St. Luke xiii. 24, 25.

† Ib. xiv. 27.



having one eye and one hand, than having two eyes and two hands to be cast into hell-fire." These are the words of God, of Jesus, our merciful, loving, compassionate Lord. They are not the words of severe and heartless men. They are the words of Divine pity, warning us that "the wisdom of the flesh is death," because the wisdom of the flesh is an enemy against God, and cannot be subject to the law of God.

Let us, then, be on our guard against these things, which, in their subtlety and strength, have power over us all. If we had one foot in heaven, and were to leave off mortifying ourselves, we should fall from grace.

## LECTURE III.

### THE REVOLT OF SOCIETY FROM GOD.

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*"The nation and the kingdom that will not serve Thee shall perish."* — Isaiah lx. 12.

THESE words are the promise of God to His Incarnate Son, the King of kings, and Lord of all the earth, which He has redeemed with his precious blood. It was to Him also that the words were spoken: "Sit Thou at My right hand, until I make Thy enemies Thy footstool."\* The Son of God declares of Himself: "I am appointed King by Him over Sion His holy mountain."† Before

\* Ps. cix. 1, 2.

† Ibid. ii. 6.

He ascended into heaven, our Lord said to His disciples, "All power in heaven and on earth is given unto Me ;" and He promised them, saying, "I dispose" — that, I give — "unto you a kingdom, as My Father has disposed unto Me."\* This kingdom, then, is the kingdom of Jesus Christ ; and the prophecy here is, that any nation or any kingdom that will not serve Him shall perish. Any nation or kingdom that says, "We will not have this Man to reign over us," refuses the sovereignty of Jesus Christ, and thereby shall fall.

It was on the day of Pentecost that the proclamation of the coming of this kingdom was first made in a multitude of tongues, and from Jerusalem was spread throughout the world. God the Holy Ghost on that day came as the

\* St. Matt. xxviii. 18; St. Luke xxii. 29.

“sound of a mighty wind,” and by tongues of fire, speaking to the eye and to the ear, in witness of His Royal presence, Majesty, and power.

I have already spoken of the revolt of the intellect from truth, and also of the revolt of the will from God. Our present subject is the revolt of man from the authority of God. When I say the revolt of man, I do not only mean of individuals one by one, but of mankind in its organized and corporate state. It is therefore of the revolt of society from the authority of God that I am about to speak.

I have said before, that the history of the Christian society of the world may be divided into three periods: the first, when the Church as a spiritual society stood alone, separate from the world, and made up of individuals gathered from all nations, cities, and households,

as a spiritual society without contact with the civil or political society of mankind ; the second, when the Church and the civil society of the world, being in harmony and union, after the Empire had become Christian, were associated together in the government and sanctification of the world ; the third is the period which for the last three hundred years has set in, of divorce, departure, and separation, between the spiritual society of the Church and the civil or political society of nations. Or in other words, the first period since the coming of our Lord may be called the period of the world under false gods, for the world was heathen ; the second was the period of the world under the one true God ; and this last period, on which we have now entered, I am afraid must be truly and justly named the world without

God, the world departing from the true God.

The other day a book fell into my hands, describing the progress of the world in these three divisions. The writer says that there are three chief cities which have affected the destinies of the civilized world. The first is Jerusalem, from which the Law, the religion of Israel, flowed by tradition into the world. The second is the city of Rome, which, as the writer said — he was certainly not a Catholic, and I believe not a Christian, and if he were not of the house of Israel, I believe he must have been a sceptic — was the source of the Christian and Catholic religion, and of the society which belongs to the Middle Ages. The third city is the city of Paris, the new Jerusalem, the leader of civilization, the city of progress, and the city of the

future. While I recite these words, your own thoughts are beginning so make their application.

At the outset of these subjects I said that the Syllabus, published by the Sovereign Pontiff some six or eight years ago, seems to have turned the world upside down. It has created commotion among peoples and kingdoms, governments and legislatures, newspapers and politicians, of whom perhaps not one in a hundred has seen even the outside of the Syllabus, and certainly not one in ten would take time to understand its meaning. This Syllabus is supposed to be a violent and mediæval aggression upon the civil order of the world. Let me tell you simply what the Syllabus is. The Gospel of Jesus Christ—that is, Christianity—reveals a multitude of truths, and lays down a multitude of

laws. Now, the world has been perpetually denying these truths, and violating these laws, both intellectually and in act. The Syllabus is a collection of eighty condemnations. Eighty of the chief intellectual and moral errors which have sprung up in the modern world, contrary to the faith and morals of Christianity have been condemned, as they arose, by the Head of the Church in express and explicit terms. The Syllabus is a summary of those condemnations. For example, I will recite to you five of the errors that are therein condemned.

They are as follows: first of all, that the civil society of man — that is, the political order of civil society — is the fountain and origin of all right, and that it can be circumscribed by no authority; secondly, that in conflicts between the spiritual and civil authorities, the civil



authority is supreme, and must determine ; thirdly, that education belongs to the State, as being what is called matter of civil competence, and ought to be strictly secular ; fourthly, that kings and princes are exempt from ecclesiastical jurisdiction ; lastly, that the State ought to be separated from the Church, and the Church from the State.\* Now, these are five of the errors which are condemned in the Syllabus ; and you will easily understand that the remaining seventy-five propositions of the Syllabus are errors similar in kind. What I purpose to do is, incidentally, and without again reciting them, to show that these are five falsehoods, and are justly condemned.

There is a common axiom that passes from mouth to mouth in these days, that

\* Syllabus Pii IX., Propp. 39, 42, 45, 54, 55.

religion and politics have nothing to do with each other — that the Church has nothing to do with politics; that the Church must submit to the civil authorities as supreme; that politics may go their own way by themselves, and that priests and bishops, if they touch politics, go beyond their limits and exceed their powers. We hear a great deal of this talk.

Now, in the name of not only Christianity, but of common sense, I would ask you to consider for one moment the following questions: Is not the law of morals the same for a thousand men as for one? Is not the law of morals the same for a nation as for an individual? Are men bound by the moral law one by one, and are nations and kingdoms not bound by the moral law? Is it to be supposed that individuals, one by one,

are under obligation to keep the law of God, and that states and kingdoms are not so bound? Are peasants bound to keep the law of the Gospel and of the Church, and are princes and kings not bound to keep that law? Are individuals who happen to be poor and unlearned under the obligation to obey Christian morality, and are not legislatures and executive governments equally obliged? Nay, I will say more; are they not more strictly bound and under heavier responsibility to conform themselves to the moral law? Well, then, whence comes the moral law? From reason and from Christianity; from the light of reason elevated and perfected by the Christian revelation. And to whose custody was the Christian revelation committed? To the Apostles and their successors, to whom our Lord said: "Go ye, and make dis-

ciples of all nations : teaching them to observe whatsoever I have commanded you.” Who, then, are the guardians of the moral law ? The Apostles and their successors. And who are their successors ? The pastors of the Church of God. And the things which He commanded include His moral precepts as well as the doctrines of Faith ; and they bind individuals, and peoples, and nations, and kingdoms, and those who rule over them. To talk about the separation between religion and politics is to talk at random in those who know no better ; it is to talk impiety, or it is to talk apostasy, in those who have understanding ; for what are politics but the morals of society, the morals of men collected and living together under public law ? The same law which governs the individual governs households, and the law that

governs households governs the State. The legislature is as much bound to observe the moral law of the Gospel as the individual, as any private man ; and therefore politics, so far from being separate, are a part of morals. They are morals applied to the public society of men, to the public action of nations, to the legislation of governments, to the executive authority of princes ; for which reason, to attempt to separate between religion and politics, to shut up the priest, as it is said, in the sacristy, is a revolt of the world endeavoring to shake off the yoke of Jesus Christ. If He be the King of the world, which He has redeemed with His precious blood, He will judge the kings and the princes and the legislatures and the nations of this world for the laws which they have made. And this is our present subject.

1. First of all, then, what is human society, or the political society of the world ; and who created it ? We read in histories, that such a one was the founder of this kingdom, and such another was the founder of that empire ; but they did not create the society. The civil order, or political society of man, is the creation of God. The God of nature, in the day in which He created man, created him with an innate necessity of living a social life. Society sprang from our first parents. As soon as the family arose, the outlines of the political order were traced upon the earth. In the multiplication of men and of families, sprang up the civil and political order of the world ; and that civil and political order, whatsoever form it may take, and howsoever it may be modified, has in it three immutable principles. It has the

principle of authority, which rules ; it has the principle of obedience, which subjects those who are under authority to its government ; it has the principle of equal and reciprocal justice between those who are united under the same authority. These three principles are the principles of the family, and of the household, and of the whole civil and political order of the world. They may be variously clothed ; they may be embodied in different forms of law, according to ages and nations ; but essentially all governments and constitutions resolve themselves at last into these three simple laws. It is of this that the Holy Ghost, speaking by the Apostle, says : " Let every soul be subject to higher powers ; for there is no power but from God ; and those that are, are ordained of God. He that resisteth the power,

resisteth the ordinance of God ; and they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good. If thou do that which is evil, fear ; for he beareth not the sword in vain. For he is God's minister : an avenger to execute wrath upon him that doth evil." \* From what other source could the authority to inflict capital punishment be derived, save only from Him who is the Author and Giver of life ? Society recognizes the Divine foundation of its authority every time that justice condemns a man to die. This authority is not of human creation ; it is of Divine creation. It comes from God ; and civil society is therefore in itself of Divine foundation. In the order

\* Rom. xlii. 1.



of nature, it has God for its Author. Sovereignty, then, was immediately committed by God to the society of mankind, in the act of creating it. The particular form of government, whether it be by one or by many, whether it be empire or kingdom or republic — these mutable and incidental forms of government may be determined by man ; but the authority which they embody, and by which alone they exist, is always from God. Now, such is civil society. Bear in mind the principles we have laid down ; because upon them all depends ; all public morality and all public law, the duty of loyalty and of civil obedience, the power of capital punishment, and the mutual justice between man and man. To call in question the Divine foundation of authority, and to talk only of the rights of men, is to violate the

first laws of human society. We are in the century of revolutions, inaugurated by the gospel of the rights of man and of the sovereignty of the people, preached by the false prophets of this world to deceive the nations.

Men have come to believe that the freak and caprice of the public will is sovereign, and may at any time revoke the authority which God has providentially ordained in the powers that are. The word of God declares that authority is from God, and that they who resist the authority purchase to themselves damnation. Now, that supreme civil authority, being of God's own creating, is sacred, and was not left in the world to reel and to stagger in the darkness and instability of human ignorance and human license. When God became incarnate, He founded His own kingdom

in the world ; He instituted an authority in which are incorporated the rights of God ; He promulgated a law which governs the conscience of all mankind.

2. The kingdom of Jesus Christ is His Church one and universal, and by it He exercises His sovereignty over the nations. The commission of His Apostles was to found a universal kingdom, which should never be destroyed ; of which the prophet has said, " It shall not be delivered up to another people." \* Empires have passed from people to people, kingdoms have vanished from off the face of the earth ; but the kingdom of Jesus Christ can never pass to any hand from that which was pierced on Calvary. His kingdom shall endure to all eternity. The Church of God on earth is a true kingdom, reigning by its

\* Daniel ii. 44.

own right. It has a right to its own existence, to its own possessions, to its own legislature, to its own executive, and to its own tribunals. It receives these prerogatives neither from king, nor prince, nor people; and no human authority can circumscribe its limits. Nay, it circumscribes the limits of all other authority, and is itself subject to none but God only. When the Church came into this world, it suffered its ten persecutions. The world, if it had been possible, would have stifled it in its own blood; but an indefectible life cannot perish. For three hundred years it spread, and penetrated and pervaded the whole civil society of the world: it entered into households, and peoples, and nations, and cities, and kingdoms. It reached, at last, to the palace of the Cæsars; it took possession of the im-

perial family ; it converted the emperor on his throne : and when it had prevailed the senate, and the tribunals, and the whole civil life of Rome, the empire was elevated above itself. It became regenerate by grace, and lived by a new life, and was guided by new laws and confirmed by new authorities ; and the civil society of the world was born again. That which God had created in the natural state was elevated, by its union with the Church, to the supernatural order ; the members of it were regenerated by water and the Holy Ghost, and became members of the kingdom of God, illuminated by faith under the guidance of the pastors of the Universal Church and the Vicar of Jesus Christ. Then came to pass a change so terrible, that the world does not contain in history anything more fearful. Rome, which had

governed the world by its laws, and its warfare, and its civilization, was purged by fire, and by blood. The kingdom of Jesus Christ then took possession of the civil society of the world. Then passed away the old civilization, which was corrupt to the very marrow; so corrupt, that nothing could have changed it but the baptism of fire, by which it was cleansed. The most terrible judgments of God fell upon Rome, upon the city and upon the provinces of the Roman Empire. They were purged by wars, massacres, and pestilence; the old world was burned down to the roots, that the new civilization and the new Christian world might spring from the earth purified by fire.

And nothing could be more beautiful, nothing more like to the vision of the Heavenly City, than the rise of this

Christian civilization. When, in the love of God, slavery began to melt away; when fathers with horror cast from them the power of life and death over their children and their slaves as a thing too hideous for Christian men; when husbands renounced with thanksgiving to their Redeemer the power of life and death over wives; when the horrors, and injustice, and abominations of the pagan domestic life gave place to the charities of Christian homes, then the whole world was lifted to a higher sphere. It had come under the light and jurisdiction of the sovereignty of Jesus Christ. Such was the growth of the world; beginning, I will say, from the time of St. Gregory the Great, the apostle of our Christianity, who reigned with a patriarchal sway over the three-and-twenty patrimonies of the Church

—over Italy and the north of Africa, and the coasts of the Adriatic, and the south of France, and Sicily, and the islands of the Mediterranean. This new Christian world was the germ of modern Europe. The Pontiffs laid the foundations of a world which is now passing away — a Christian commonwealth of nations, about which men vaunt themselves as if they were its saviours, though they never cease to destroy it.

3. And then came another epoch, when, in the solemnities of Christmas-day of the year 800, St. Leo III. crowned Charlemagne at the tomb of the Apostle, and made him the Emperor of the West. That act, done in the midst of tribulation and danger, when the times were dark with all manner of evil, was the beginning of a new era. There sprang up in the world for some seven hundred



years a Christendom in which the kings and princes of Europe acknowledged the sovereignty of Jesus Christ; the nations and the kingdoms served Him, and inherited the benediction promised to those that acknowledge His supreme rights. In order that we may better understand what, in those ages of faith, was the belief of men as to the civil power, let us look at the ceremony of the consecration of a king. Nowadays we hear of coronations, but we hear no more of the consecration of kings. But a coronation, even in the tradition of England, takes place in the old Abbey of Westminster, and with certain rights which remain, mutilated indeed, but taken chiefly from the ancient Catholic ritual. I will shortly describe what the ancient ritual was. The prince who was to be consecrated, for three days before, fasted as a prepara-

tion. On the day of his consecration he came to the sanctuary of the church, where the metropolitan and his suffragans received him. He then, first upon his knees before the altar made solemn oath to Almighty God, to observe and cause to be observed, according to his knowledge and his power, for the sake of the Church and of his people, law, justice, and peace, according to the laws of the land and the canons of the Church. He then lay prostrate before the altar, like a bishop when he is consecrated; the litanies were chanted, the same litanies which are sung in our solemn ordinations. Then, kneeling before the altar, he received the unction. He was anointed in the right arm, which is the arm of strength, and on the shoulder, typical of royal power; as in the prophecy, "The

government is upon His shoulder." \* He then received the sword, with this admonition, "Remember that the saints conquered kingdoms, not by the sword, but by faith." After this, the crown was put upon his head, with the prayer that he might wear it in mercy and in justice ; and the sceptre was then placed in his hands, in token of the authority of law. After that, the Holy Mass was celebrated ; and in that Mass he received the Holy Communion of the precious body and blood of Jesus Christ, from the hands of the concecrating bishop. These solemn acts in themselves portrayed what were the relations of Christian law and fidelity between the chief rulers of nations and of kingdoms, and the sovereignty of Jesus Christ.

4. Such was once the Christian world.

\* *Isaias ix. 6.*

What is it now? Look at Christian Europe. Read history for the last three hundred years. Briefly, for briefly it must be, I will touch upon its main points. Three hundred years ago, Germany and the greater part of northern Europe — Sweden, Norway, Denmark, England, Scotland, to say nothing of other smaller countries — separated themselves formally from the unity of the Faith and Church, and therein of the supreme authority of the Vicar of Jesus Christ. What straightway followed? The civil power, which until that time had been obedient to the laws of faith and of Christian morality, thenceforward went its way alone, choosing and determining for itself. The most terrible persecutions, to prison and to death, for the sake of religion, sprang up in every country; and the two authorities, civil and spirit-

ual, which God has made distinct and has committed to separate hands, were united in the person of princes. The civil supremacy and the ecclesiastical supremacy were claimed for the crown, and civil rulers invested themselves with prerogatives which can be borne by the Vicar of Jesus Christ alone. The authority over conscience, religion, and the worship of God belongs only to those to whom He has committed it. Wheresoever the conscience and the soul enter in, man is free from all authority of men. No king, nor prince, nor legislature, has power to make law or ordinance over my conscience. He may take my life, but my faith he cannot touch. It was a violation of the Divine law: and bitterly and in blood the people that were torn from the unity of the Church suffered for that deed. I will say nothing of Ire-

land — the memories of Ireland are too mournful, too profoundly dark — but England, which then was united, which then had one faith and one worship, has been miserably rent, cut asunder in religion, until one half of the English people no longer belong to the religion which was set up by law three hundred years ago. And those who have separated from it are divided and subdivided again into innumerable religious fractions; and in that one body, which is held together by the law, what a dying out of faith, what denials of Christianity, what oppositions of teachers against each other, what separations, what bondage of conscience, what violations of Christian liberty! From what source are all these evils? From the usurpation of the civil authority, which assumed to itself to be the head and supreme judge in religion.

But I pass this by. These were only the beginning of troubles which fell upon the nations separated from the unity of the Church. There was also a flood of evils in countries that still continued to be of that unity. In France, in Austria, in parts of Italy, in Spain, in Portugal, princes who still professed to be Catholic, assumed authority to meddle with religion, with worship, with education, though not with faith. They did indeed profess that they could not touch faith ; but discipline and all things outside of faith they claimed as subject to their jurisdiction.

I have said there is, in all countries, a disposition to depart from the unity of the Christian civilization which the providence of God has ordained. The conflicts which began three hundred years ago have been everywhere accom-

plishing themselves. In Austria some twenty years ago, in Italy the other day, it was declared that the Church and the State were no longer united; that is to say, that the sovereignty of Jesus Christ was no longer acknowledged by the civil power, and that the political order of the world was claimed by man for himself. The "kingdoms and the nations" would no longer serve the sovereignty of Jesus Christ. The other day, two laws were passed in Italy, the one to forbid the teaching of Christian doctrine (that is, the Catechism) in the schools of the poor, the other to forbid the teaching of theology in the universities of the kingdom.

5. Thus far, I have touched upon the creation of the civil power; secondly, upon its consecration by Christianity; thirdly, upon the harmony and union



between the civil and the spiritual powers when united; fourthly, on the separation and divorce which has been accomplishing itself between them. I now come to the last point, which is a consequence of that divorce — the desecration of civil society, the stripping off, the effacing of the sacred and Christian character from all political institutions.

For clearness, I will give an example of what I mean; and I do it sadly, and with the greatest tenderness of sympathy. If any word I speak should seem to be wounding to noble, Christian, Catholic, chivalrous France, I disclaim beforehand whatever may seem to come from my lips. In the year 1789, as I told you the other night, was published to the world a document called the *The Principles of the Rights of Man*. I told you then, that in that document we find

nothing about the duties of man, or the rights of God. The rights of man, indeed, are there ; as if man were the lord and king of all things : as if he had no duties to anybody, and no one had rights over him. What was the consequence of this beginning ? There were two of the greatest pestilences at that time spreading in France, the forerunners and causes of its downfall — the infidel philosophy of Voltaire, and the flagrant immorality of Rousseau ; the two false prophets, who destroyed the one the faith, the other the morals of society. You will remember how the worship of Christianity was then abolished, the name of Jesus Christ blasphemed, the church of Notre Dame profaned ; Reason, personified as my tongue refuses to describe, set upon the altar. Atheism took possession of men's minds, or rather of their

lives. And there came a day when, as by a concession towards belief, the Assembly voted the existence of the Supreme Being. You know what followed : a reign of terror, blood, blasphemy ; horrors beyond the imagination of man ; revolutions in every city ; civil war in the streets ; an infidel empire. At last, Christianity was restored as a public policy ; and no doubt, under that politic device, faithful men and faithful pastors began once more to do their work. Souls once more were saved ; but the heart of faith was sick unto death.

Such was France for a long period of years ; and the seeds of infidelity were cast far and wide. They sank so deep, that never to this day has Atheism been finally eradicated. In the midst of that noble, Christian, Catholic people, the roots of infidelity are now so deeply set,

and the taint of indifferentism is so wide, that all the prayers, labors, sufferings of the faithful and fervent cannot restore to France its Christian laws, and the sovereignty of Jesus Christ. After awhile, came a restoration ; you know with what results. I will not go into detail. We have seen, I think, some five revolutions, and in three of them blood running in the streets. But all this has passed away ; and the horrors of the past are pale in the horrors before us at this moment. We used to look back upon the first French revolution as a time of such exquisite terror, that I, for my part, have often wondered how our forefathers could have endured the daily tidings of misery and blood so near to their doors ; but you and I have been hearing worse, day by day, for weeks, and in this last week worse than all. The other day we read

these words: "In a little while all religion will disappear from the schools of the Commune; the crucifix will disappear as a violation of liberty of Conscience." A little while afterwards there was a question whether or not the churches should be closed; and it was answered, "That the churches be kept open, and that in them Atheism shall be taught, to disabuse the minds of men from the prejudice of belief." And do we, then, wonder that the chief pastor of that flock and some score of his faithful clergy are cast into prison? and in this moment of horrible suspense God only knows whether they be among the living or the dead.

It is almost out of place to quote the words I now repeat; but they are so intensely horrible, that lest I should seem to exaggerate, I here transcribe them. .

They are from Comte, one of the false prophets who has been contributing to the ruin of France by the moral and intellectual action of his false philosophy for the last thirty years. He is held in honor by some in England, and has disciples among us, who teach the same intellectual enormities. These are his words: "In the name of the past and the future, the servants of humanity, both its philosophical and practical servants — come forward to claim as their due the general direction of this world. Their object is to constitute at length a real Providence in all departments, moral, intellectual, and material. Consequently, they exclude once for all, from political supremacy, all the different servants of God, Catholic, Protestant, or Deist, as being at once behindhand

and a cause of disturbance.”\* I told you in the beginning, of the three cities typical of civilization, and that the new Jerusalem of progress is Paris. We see that new Jerusalem at this moment illuminated, not with the light of God and of the Lamb, but by the flames of its burning palaces, and by the conflagration of its homes. And to what one supreme cause, is this to be ascribed? To the rejection of God and of His Christ, to the rejection of the sovereignty of our Divine Redeemer. “The nation and the kingdom that will not serve Him shall perish;” and noble, Christian, Catholic France, except it acknowledge once more the sovereignty of Jesus Christ, by that Divine law of prophecy must perish. But I have better hopes. I know, from my own personal knowl-

\* Catechism of positive Religion, preface.

edge, that through the provinces of that noble people there are millions who are true and faithful. They are casting off, by the almighty help of God, the tyranny and the dominion of a corrupt and infidel sect.

It is more than time to make an end : I will therefore draw a general conclusion from what I have said, that the unimaginable horrors, of which Paris is at this moment the field, come from the revolt of civil society from God. They are the offspring, the legitimate, the lineal working out, of the principles of infidelity and impiety which were set in motion a century ago. And let statesmen and politicians lay to heart, that the first rising, in 1789, was a rising against the king and those that surrounded him ; the next rising in 1830 and 1848, was of the middle class against



those that were immediately above them; but the rising now is the rising of the masses, of the multitudes, who, having been neglected, outcast, and therefore morally outlawed, have been robbed of their Christian education. They have grown up a terrible generation, to be the scourge and the overthrow of civil society. I need not, then, repeat that Pius IX., in the Syllabus, taught wisely and well, that it is a falsehood, and an error to be condemned by Christian men, to say that the civil society of the world is the fountain and origin of all right, and cannot be circumscribed. The Church of God and God Himself are the fountain and the origin of rights higher than the civil state; and the authority of God and of His laws circumscribes the authority of the civil order. Next, it is a falsehood, and an error justly con-

demned, to say that, when the spiritual and the civil authorities are in conflict, the contention shall be determined by the superior authority of the civil power. The spiritual authority of God and of the Christian laws must circumscribe and limit the claims of the civil authority. Thirdly, it is a falsehood and an error to say that education is a matter of civil competence and ought to be secular. The education of Christian men must be Christian. The education of baptized children must be according to the faith of their baptism. Nothing can educate the heart, the soul, and the conscience but the laws of God. Again, it is a falsehood and an error to say that kings and princes are exempt from the superior jurisdiction of God and of His Church. They are bound like others, and bound with a heavier responsibility than others, and

will have to give a heavier reckoning before the tribunal of the King of kings. And lastly, to say that the Church ought to be separated from the State, and the State from the Church, is a falsehood and an error to be condemned ; because, in the natural order, the State is God's creation, and, in the supernatural order, the Church is God's creation, and these two ought to be in harmony and in union. They ought to act in concord, co-operating with one another to the highest ends of man.

And now there are two plain truths which I will add by way of corollaries from all that I have said. The civil powers of the world, in separating themselves from the authority of God and of His Church, are committing suicide ; it is political self-murder. They are condemning themselves to one of two inevi-

table results — either to the despotism of military dictators, or to the worst form of tyranny, the tyranny of revolutions. The civil powers of the world at this moment are standing between two great movements, and between them they must make their choice. There is, on the one hand, the One Holy Catholic Church, with its Divine authority, its Divine faith, its Divine laws, and its Divine obligations, spreading throughout the world, penetrating into all nations. This there is on one side — and this is in the noonday light. But there is on the other a society which is in the darkness of midnight: the deadly antagonist of the Church. It is one, because it is compactly united: it is unholy, for it springs from Satan: it is universal, for it is international; it is invisible because it is hid out of the sight of men;

and that is the universal international revolution of secret societies, allied together for the common purpose of overturning, if it were possible (as it is not,) the Church of God, and of overturning (as it is easily possible) all civil governments on earth. Between these two alternatives, the civil rulers of to-day have to make their choice. "O ye kings, understand: receive instruction, you that judge the earth." \* The choice is before you; civil life or death: choose promptly, that you may live.

But, I fear, the choice is already made. If there be one thing that has been derided, scoffed at, cast out, misrepresented, in these last twenty years, it is the Temporal Power of the Pope. Yet what is it but the recognition of the sovereignty of Jesus Christ over men and over races,

\* Ps. ii. 10.

over public law, over the whole of Christendom—the recognition that there is a King in heaven, Who is represented upon earth, and that on earth there is one from whom the interpretation of His law, and the sentence of His truth, comes with supreme authority? In this person alone are united together the two authorities, civil and spiritual; in order that, in all other nations of the world, those two authorities shall be separate: so that tyranny over the consciences of men and violation of the freedom of religious conviction shall be rendered impossible, because kings and princes and rulers are limited by a superior authority in all things that are spiritual. And inasmuch as that supreme spiritual authority has been, by Divine Providence, in a visible and marvellous manner, freed from all subjection to empe-

rors or kings, having a perfect independence of his own, owing only to his Divine Master in heaven the account that he must give — that Providence of God is being visibly justified at this moment by the revolutions, now assailing all countries which have cast off their allegiance to the Christian Church. I see no hope for the Christian civilization of the world, unless men turn back again to the true foundation of Christian society, and acknowledge that this dark and bitter period of revolution has sprung from a rising against the authority of the Church of God, and that revolt and unbelief are the curse and scourge of Europe.

In the beginning I said that this subject, though it seems to be of a public and political kind, is also intrinsically moral and religious. It comes home to

our consciences. To-morrow, it may be, in the first newspaper that falls in your way, you will hear the principles of which I have been speaking denied and denounced. It is necessary, therefore, that we should, from time to time, turn back again to these great laws and principles of faith. They sprang from faith, and they belong to the morality of faith.

I have said these things because I am convinced that it is necessary you should be on your guard. Do not be deceived by the silvery sounds of "liberty," of "freedom," of "public rights," of "the rights of man," and of those rights which I spoke of last time, and for very shame will not utter again. Be on your guard. Do not be seduced or carried away by the talk and clamor of a revolting and unbelieving age. Re-



member the words of the Son of God :  
 “ You shall know the truth, and the  
 truth shall make you free.” \* “ If the  
 Son shall make you free, you shall be  
 free indeed.” †

Liberty without Jesus Christ is the  
 worst of bondage. The service of Jesus  
 Christ is true liberty. Remember His  
 own words : “ Come to Me, all you that  
 labor, and are burdened, and I will  
 refresh you. Take up My yoke upon  
 you, and learn of Me ; because I am  
 meek, and humble of heart, and you  
 shall find rest for your souls. For My  
 yoke is sweet, and My burden light.” ‡  
 This alone is the way of liberty. Liberty  
 is in the heart. True liberty is in the  
 service of Him who must “ reign until  
 He hath put all His enemies under His  
 feet.” §

\* St. John viii. 82.

† Ibid. 86.

‡ St. Matt. xi. 28-30.

§ 1 Cor. xv. 25.

## LECTURE IV.

### THE SPIRIT OF ANTICHRIST.

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*“If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.”* — St. John xv. 18, 19.

MASK it as we may, there is an irreconcilable enmity between God and the world. The Christian world may put on the vestments and bear the name of Christianity, but it is the world, after all. Not that there is enmity on God's part against the world; for “God so loved the world as to give His only-begotten

Son; that whosoever believeth in Him, may not perish, but may have life everlasting." \* But "the friendship of this world is an enemy against God," as we have already seen, because it is not subject to the law of God, nor can be.

This then is the meaning of our Lord's words when He said to the Apostles, who were becoming daily conscious of the hatred of men against them: "If the world hate you, know ye that it hath hated Me before you." † If you had been of the world — servants, friends, flatterers of the world — the world would have loved its own, it would have recognized its own reflection, its own mind, its own livery; but because you are not of the world, but I, by grace and special election, have chosen you out of the world, therefore,

\* St. John iii. 16.

† St. John xv. 18.

for that very reason, because you have My mark, because you bear My name, because, in some degree, you share My likeness; therefore the world hateth you. This enmity is perpetual: it exists at this day, it will exist to the end. Between God and the world there may be an apparent truce; there never can be peace. God is immutable; His perfections cannot change. The world is malicious, and from its malice it will not change; and therefore, as the Apostle says, "What participation hath justice with injustice? what concord hath Christ with Belial?"\* God, then, when manifest in the flesh, in the person of the eternal Son, was the object of the world's chief hatred; and the world, after wreaking upon Him all that scorn, derision, insults could effect, nailed Him upon the

\* 2 Cor. vi. 14, 15.

cross. The shame and the passion of the Incarnate Son of God has been the inheritance of His Church. For what is the Church of Christ but the body of Christ? Or, in other words, it is Christ mystical, the mystical person made up, as St. Augustine says, of the Divine Head in heaven and of the body spread throughout the world; "one man, one collective person." The enmity and the hatred which the world bore to Him has descended from generation to generation, as the heirloom of His body. This, then, is Christ. Now what is Antichrist?

In the beginning I disclaimed all intention of entering into the exposition of unfulfilled prophecies. I am speaking of patent facts under our eyes. They are sufficient, because they give us principles and warnings to govern our conduct. Nevertheless, I must say, in passing, that

if there be anything evident in the plain words of Holy Scripture, if there be anything explicitly declared by the Christian Fathers, and anything distinctly taught by the theologians of the Church, it is this; that Antichrist, though taken to express a diffused spirit which pervades systems and incorporates itself in various forms in all ages, nevertheless will be, towards the latter days, impersonated in one who shall be the head and the chief of that Antichristian spirit and system, and shall use all his power against the Name and the Church of Jesus Christ. This I now set aside, as being beyond my purpose. I am speaking of the Antichristian spirit which manifests itself either in individuals or in whole systems, sometimes in whole nations. Just as the electricity which is suspended in the air is breathed unconsciously, so the An-

tichristian spirit exists in what is called the Christian world in its present fragmentary and divided state. And this is the subject with which to-night I must conclude that which I have endeavored, but very imperfectly, to say.

I have already drawn out before you the distinction between the world as it was before it had faith in Chirist, and as it became when the Christian Faith was received by the nations which were federated in what we call Christendom; and lastly, as it is now, since the world, having once been Christian, has for the last three hundred years been ceasing to be so.

Now, the Apostle has given us three marks of this final and Antichristian Apostasy from the Faith. The first mark is given by St. John, where he says that "they went out from us, but they were

not of us ; for if they had been of us, they would no doubt have remained with us ;” \* that is to say, separation or schism, actual and visible departure from the unity of the Church. The second mark is a denial of the Incarnation of the Son of God. St. John says in his second epistle : “ Many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh. This is a seducer and an antichrist.” † The third mark is given by St. Jude : “ These are they who separate themselves, sensual men,” which word signifies, in the original, men of natural intellect and natural reason ; it does not necessarily mean sensual in the grosser sense, though it leads to it. “ These are they who separate themselves, sensual, not having the Spirit,” ‡ that is, they reject the Holy

\* 1 St. John ii. 19.

† 2 St. John 7.

‡ St. Jude 19.



Ghost, and the work of the Spirit of God in the world. This third mark is the rejection of the revelation of the day of Pentecost, with all those truths, laws, and authorities, which took their rise from the coming of the Spirit of Truth. These then are the three marks of the world departing from Christianity.

If you look back over the last three hundred years, you will see that whole nations have departed from the visible unity of the Church. They have come to deny that any visible unity was ever instituted; they deny their separation by denying the law. "Where there is no law, there is no transgression," \* the Apostle says; and it is necessary to deny the law of unity in order to justify the separation. Springing up from those bodies separated from the unity of the

\* Rom. iv. 15.

Church has come, first, Socinianism or Unitarianism, as it is commonly called — rejection of the mystery of the Most Holy Trinity, of the Godhead of the Incarnate Son, of the work of the Holy Spirit of God, first in His Divine authority, perpetually and infallibly guiding and speaking through the Church ; next, in His operation through the Holy Sacraments ; and thirdly, His workings of grace in the individual soul. How extensively, both in speculation and in practice, these truths are at this time rejected by many who retain the name of Christians, you well know. And once more, if you look at nations in which these departures from truth are to be found, you will find that the whole course of legislation for the last three hundred years has been, as I have already pointed out, a perpetual departure from

the laws of Christianity. Forasmuch, then, as men are interminably and irreconcilably divided, it is impossible that the legislature can touch upon matters of Christianity or of religion without conflicting with the private convictions or the private opinions of some men or some bodies of men; and therefore the civil powers of the world in despair have taken refuge in the policy of eliminating and excluding altogether from the public laws of the land all reference to anything but those fundamental moral axioms which are to be found not only in Christianity, but, almost without exception, in the order of nature.

There is to be found in such individuals as I have been describing, in such nations and in such governments, a worldly character, which partakes of the Antichristian spirit. These may seem to be

harsh and severe terms, but "he that is not with Me, is against Me." \* They are the words of Jesus Christ Himself. There is no neutrality in matters of faith; and the tendency of all peoples, nations, and governments that have ceased to legislate positively in a Christian sense, is to legislate at last in a sense that is, first beside, then contrary to, Christianity.

What I have now to do is to draw out the particular points in which the Antichristian spirit is to be found working in society, and therefore round about us.

1. The first illustration I will give is this: the impatience of all revealed authority, as entering in any degree into the control of the thoughts or the will of men, or into the action of government. There is a disposition in public opinion,

\* St. Matt. xii. 30.

and in public men, and in the masses, to say : “ Politics have nothing to do with religion.” This I have answered before ; and I am going on to show one more application of this false maxim. It is commonly said, that, what is called “ dogma ” is a limitation of the liberty of the human reason ; that it is degrading to a rational being to allow his intellect to be limited by dogmatic Christianity ; that liberty of thought, liberty of discovery, the progress of advancing truth, apply equally to Christianity, if it be true, as to all other kinds of truth ; and therefore a man, when he allows his intellect to be subjected by dogma, has allowed himself to be brought into an intellectual bondage. Well, now, let me test the accuracy and the value of this supposed axiom. The science of astronomy has been a traditional science for I

know not how many generations of men. It has been perpetually advancing, expanding, testing, completing its discoveries, and demonstrating the truth of its theories and its inductions. Now, every single astronomical truth imposes a limit upon the intellect of man. When once the truth has been demonstrated there is no further question about it. The intellect of man is thenceforward limited in respect of that truth. He cannot any longer contradict it without losing his dignity as a man of science — I might say, as a rational creature. It appears, therefore, that the certainty of every scientific truth imposes a certain limitation upon the intellect; and yet scientific men tell us that, in proportion as science is expanded by new discoveries and new demonstrations, the field of knowledge is increased. Well, then, I ask, in the

name of common justice and of common sense, why may I not apply this to revelation? If the possession of a scientific truth, with its complete scientific accuracy, be not a limitation, and is therefore no degradation of the human intellect, but an elevation and an expansion of its range, why should the defined and precise doctrines of revelation be a bondage against which the intellect of man ought to rebel? On the contrary, I affirm that every revealed doctrine is a limitation imposed upon the field of error. The regions in which men may err become narrower, because the boundaries of truth are pushed farther, and the field of truth is enlarged. The liberty of the human intellect is therefore greater, because it is in possession of a greater inheritance of certainty. And yet, if there be one superstition which at the

present day is undermining more than any other the faith of men, it is the notion that belief in the positive dogma of Christianity is a slavish limitation of the intellectual freedom of man.

Ouce more, it is said that the revealed morality of Christianity is a limitation of the freedom of the human will. I must ask your forbearance for speaking of such a topic to you; for I ought to suppose that there is no one here so darkened, I must say, in heart as well as in understanding as to think that Christian morality, by limiting the actions and even the thoughts, and regulating the freedom of the will, imposes upon them a bondage unworthy of men. Nevertheless, there are some who cry out against the laws of morality which are taught by the Church of Jesus Christ as being an interference with human



liberty. Now, what does the morality of the Christian law forbid? First, all things that are unjust. Surely no man will plead for a liberty to act unjustly. Secondly, all things that are hurtful to himself or to his neighbor. A man will not plead for liberty to do hurt to his neighbor. Will he plead for liberty to do hurt to himself? to commit suicide, for instance — that is, for the liberty of self-murder? Lastly it forbids the commission of those things that are mortal before God, of acts that are deadly in their consequences. In the name of reason I would ask you, is there any limit imposed upon the liberty of men in taking from them the freedom to drink poison, and laying upon them the bondage of living on food? And yet the laws of the Church impose no other limitation on any man. Nevertheless,

the spirit of insubordinate intellect and insubordinate will, fostered by schism and by unbelief, is spreading fast at this day ; and men are crying out against the authority of revelation as a yoke and a bondage.

And it is further said, that revelation has nothing to do with the civil authority of the world. I hope that I have already given reason enough for affirming that the civil authority of the world, if it be not founded upon revelation, is, nevertheless, so guided, confirmed, and strengthened by it, that it cannot long subsist without it. If it lose the support and guidance of revelation, it soon falls into the natural order, with all the penalties of dissolution. Now, what limit does revelation impose upon the civil power ? It limits authority, in those that bear it, to the execution of justice and

mercy ; it forbids tyranny and despotism. It limits the freedom of subjects by the law of conscience, to obedience and submission ; and it teaches man to observe the equal rights of other men and the duties which he owes to his fellows. It teaches to all men the sacred law which lies at the base of all just legislation : “Do to others as you would have men do to you.” These are the primary laws of justice and of charity. I ask whether these are limitations hostile to the freedom or to the prosperity of states ? In one word, the only conservative spirit, a phrase we hear even to weariness — that which alone upholds, confirms, and renders indissoluble the civil society of mankind — is Christianity, or the revelation and the laws of Jesus Christ. Nevertheless, if there be anything which the public opinion of most countries, separated

from the unity of the Church — and, I am sorry to say, the public opinion of some countries which profess still to be within that unity — resents, it is the entrance of the laws of revelation into the sphere of their legislature. I shall not say too much by adding, that there exists a widespread animosity against the one only Church which will not accept of royal or legislative supremacy. There is in the world one Church which has never accepted of royal supremacy in faith or morals. It has never accepted Acts of Parliament or legislative enactments as superior to its own canonical legislation and to its own spiritual executive. Now, I believe, that is the only Church against which public animosity and even private hostility is levelled in any marked degree. All other bodies are treated as national, domestic, and

innocuous. They are not to be feared. If they have a will of their own, they have no power to exert it. But the Church which absolutely refuses the supremacy of all civil powers is looked upon at once as aggression, invasion, and a menace to the supreme authority of public opinion, and, it may be, of princes.

2. Why is this? In one word, because the enmity which assails revelation falls upon it chiefly as incorporated in the Church. It exists there as in a definite, visible, palpable form. In the sphere of intellect men cannot lay their hands on revelation. It is, like the light of day, palpable. In the order and the sphere of ideas it is intangible altogether; but, embodied in the Church, it becomes a visible and palpable impersonation, standing in the place of its Divine Head, on whom men laid their

hands while He was within arm's length. But now, at the right hand of God, He is beyond their reach. His body, however, is here ; and therefore He cried out to Saul on the way to Damascus, "Saul, Saul, why persecutest thou Me?" — that is to say, His Church upon earth is Himself. The same spirit, therefore, which was directed against Him while He was within the reach of men is now directed against His Church, which is still palpable and within their grasp. It incorporates dogma, it enforces discipline, it wields authority, it legislates, it decrees, it inflicts censures, it sits in judgment upon the conduct of men, of private persons, of professors, of nations, of princes. Come what may, it will not be silent. Let men threaten as they will, it still speaks as the Prince of the Apostles, who said: "If it be just in

the sight of God to hear you rather than God, judge ye." \*

This Divine liberty of speech, which began in the lips of the Son of God Himself, passed to His Apostles, and from them has passed to His Church. It has spoken freely throughout all ages, and throughout all the world. The prerogatives of the Church are especially offensive to the world. Our Lord said to the chief of the Apostles, and through him to them all, and through them to their successors to the end of the world: "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." † We do not explain away these words. We teach

\* Acts iv. 19.

† St. Matt. xvi. 19.

them as we received them from our Divine Master. They mean that what the authority of His Church binds on earth, is by Him ratified in heaven ; that there is a twofold and concurrent action, which in effect is identical, between the authority of the Church on earth, and the authority of its Divine Head in heaven. And therefore, when the Apostle said : "If any man love not our Lord Jesus Christ, let him be anathema maranatha," he pronounced a judicial sentence which had its effect, though it was not yet seen to follow, as when our Divine Master said to the barren fig-tree, "May no fruit grow on thee henceforward and forever,"\* and the fig-tree withered away ; and as when Peter rebuked Ananias and Sapphira his sentence was straightway executed. We may not see, indeed, these palpable

\* St. Matt. xxi. 19.



and immediate results; but we know with Divine certainty that the effects of of excommunication will surely follow. In the Epistle to the Corinthians the Apostle, writing of the incestuous man, said: "I, indeed absent in body, but present in spirit, have already judged, as though I were present, him who hath so done: in the name of our Lord Jesus Christ, you being gathered together with my spirit, with the power of the Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ." \* These are not empty threats; they are judicial pronouncements of a Divine authority. Will any one tell me that this power has ceased in the world? Read the history of sacrilege against the Holy

\* 1 Cor. v. 3-5.

See ; or read, if you will, the history of sacrilege written by a well known writer of the Church of England two hundred years ago, who believed this Christian law, and verified it in the history of those who, three hundred years back, committed or partook of sacrilege in England. Search through history, and find me an example of sacrilege which has not sooner or later met its doom. There is a God who judgeth the earth ; and He judges it through those laws which He incorporated in the authority of His Church. He executes His judgments by His own Divine providence, when and how He wills. Now against that which I have said, there is a spirit of hostility and contempt, at least assumed. I say assumed contempt ; because, under the appearance of derision,

there is a sharpness in the tone which shows the animosity of fear.

3. There is yet another kind of Antichristian enmity, which finds its way into the hearts of many who would be startled and wounded if they were told that their spirit is Antichristian. If there be a subject against which public writers, public speakers, and public talkers are perpetually declaiming, it is what is called the religious life — the life of monks and of nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions, absurdities, on the subject of monks and nuns. Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty? No man or woman is compelled to be monk or nun; and if by perversion of

light, if by idiocy, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble itself so much about the matter? Men may become Mormons; they may settle down at Salt Lake; they may join any sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them. What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the rebuke, and uneasy under that consciousness. When the Son of God came into the world, all

men turned against Him except the few whom He called to be His disciples. Even a heathen philosopher has recorded this belief: that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder; or, as we may say, a monster amongst men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil of light. In the Book of Wisdom, the men of this world say: "Let us lie in wait for the just; because he is not for our turn, and he is contrary to our doings and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life . . . he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just . . . he calleth himself the

son of God . . . he is grievous unto us even to behold." \* The finger of the Holy Spirit has here traced the real analysis of this animosity against the religious life. Some years ago I remember reading a paper upon "The extinct Virtues," and what were they? Obedience, chastity, voluntary poverty. If so, then, the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjust accuser if I were to say that disorder, unchastity, and the love of riches are the ascendant virtues of modern society. But if obedience, chastity, and voluntary poverty are extinct, their opposites must be in the ascendant. Of this I am sure: that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which sur-

\* Wisd. ii. 12-16.

passes their own ; and therefore it is that we hear these tales, fables, slanders, fictions about monks and nuns ; and that we have books like *La Religieuse* and *Le Maudit* ; or romances about the acts of ex-Benedictine nuns at Naples, and such like ; or that which is the gospel of a multitude of people — though it has been exposed a hundred times over as a stupid self-refuting imposture, condemned and exposed by positive local proof and distinct documentary evidence — the history of “ Maria Monk.” Nevertheless, this abomination is printed and reprinted, and bought and sold, because there is a gross morbid taste to which it panders, and a diseased hatred which it gratifies. It is not only against the life of perfection, but against every reflection of God, wheresoever it may be seen, that this Antichristian animosity directs

itself. And there are two things which, perhaps, are more hated, more intensely and more bitterly attacked, than any others.

The first is the confessional, because in it the priest sits in the name of God, hearing all things in His stead, with his lips closed, and ready to shed his blood rather than break that seal. He holds a power which was given him in the Apostles on that night when our Divine Lord breathed upon them, and said, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." \* He sits there invested with that authority, a witness to the day of judgment; and the self-accusation of men is the prelude and the preparation for the last day. The world,

\* St. John xx. 22, 23.



if it could, would pull the Last Judge off His throne ; but, because He, is beyond the reach of its arm they pull the priest out of the confessional.

The other thing against which the enmity of men is directed, is the presence of Jesus in the Blessed Sacrament. The Sacrament of the Altar is the manifestation of the Divine presence ; it is the incorporation of the Divine love, sanctity, and power ; and against these things the Antichristian revolt hurls itself as the chief object of its hatred : as but the other day, if our tidings speak the truth, the Blessed Sacrament was sacrilegiously mocked and scattered in the midst of blaspheming men and weeping women.

4. There is yet another object of this animosity. What I said last leads on immediately to the priesthood. Englishmen have heard from childhood so much

about priestcraft, and about being priest-ridden, and about bad priests, that they grow up with a belief that a priest is a noxious creature, a sort of *fera natura*, something specially venomous, anti-social, perilous to the commonwealth of men. What is the priesthood? The priesthood is a body of men, instituted by our Saviour, into which any man of you, if he has the will and the fitness, may freely enter to-morrow. It is not a caste; it is not Freemasonry; it is not a secret society of moral assassins, nor a close corporation of tyrannous men. It is open to all; it has no secrets but the sins of those that repent. It is the most democratic of all the governments on earth: the sons of peasants and of ploughmen are at this day standing at our altars and sitting upon the throne of Apostles. The Holy Council of Trent

lays upon the conscience of bishops, in founding their seminaries, to replenish them rather with the children of the poorer classes. The priesthood, therefore, is so open to every man, that if there be a secret craft, a priestcraft, to be learnt, let him come and learn it; he has only to blame himself if he does not know all about us. We have no mysteries, or ciphers, or masonic signs. The priesthood and the theology which makes the priest are open to everybody; it is not like secret societies, which hide themselves from the light and labor underground. The priesthood is in noonday, standing at the altar, and everybody may know what it is; and yet we hear of "sacerdotalism" as if it were the Black Death or a plague of Egypt, or a pestilence which walks in darkness. In the public newspapers men are warned, and

hopes are expressed that the world at last may be saved from "sacerdotalism." In the fourth chapter of St Paul's Epistle to the Ephesians, we read these words: "He led captivity captive, He gave gifts to men," "and He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors (or teachers), for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." \* Here is the priesthood: a body of men chosen first by our Lord, illuminated, trained, and conformed to Himself, to be the guardians and the transmitters of the truths which He revealed to them, and of the laws which He gave into their custody. They were charged afterwards to deliver the same to others whom they should select, whom they, in turn, should

\* Eph. iv. 8, 11, 12.

illuminate and train to the same likeness, thereby transmitting to the end of the world, undiminished, the custody of Divine truth which was delivered to their charge. This, then, is the priesthood; and there is no doubt that it must be an object of special animosity; and for the very reason with which I began: "if the world hate you, know ye that it hath hated Me before you." This was said to the first priests. "If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." \* They are witnesses of the truth, and they have power to deliver it; and they have power to deliver it, because they have a Divine certainty of the truth they deliver; and they have a Divine certainty of that

\* St. John xv. 18, 19.

truth, because they are the disciples of the Church which is divinely guided, before they become the teachers of the faithful. To them is committed the power of applying that truth to men — that is, of guiding their thoughts and consciences, and of distinguishing truth from falsehood in matters of faith, of judging the actions of men, of distinguishing between right and wrong in questions of the Divine law, and of pronouncing upon them censure, if need be ; giving or withholding absolution by their sentence before God. I do not wonder, therefore, that there should be an animosity in those that do not love the Master, from whose side the priesthood springs ; and I do not wonder that a bad priest — if he can be found — is the hero and the saint of the world. And it never happens that an unhappy priest, either by

loss of faith or by loss of fidelity, falls from his sacred state, but he is straightway glorified as a theologian, preacher, doctor, and I know not what besides. The world receives him as its own, and because he is its own, loves him.

5. Lastly, there is one person upon whom this Antichristian spirit concentrates itself, as the lightning on the conductor. There is one person upon earth who is the pinnacle of the temple, which is always the first to be struck. It is the Vicar of Jesus Christ; and that for the most obvious of reasons. There is no man on earth so near to Jesus Christ as His own Vicar. Two hundred and fifty-seven links, and we arrive at the Person of the Son of God. Two hundred and fifty-seven Pontiffs, and we are in the presence of the Master whom His Vicar represents. That chain runs

through the ages of Christian history, and connects us with the day when, on the coasts of Decapolis, Jesus said to Peter, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." No man therefore brings us so near to the Person of the Son of God as His Vicar upon earth, and no man is to be made so like to Him in suffering for His sake. The first nine-and-twenty Pontiffs were crowned with martyrdom. Five-and-forty times, since then, the Pontiffs have either been driven out of Rome by violence, or by violence have been hindered from setting their foot in it. Their lives have been lives of wandering, like those the Apostle describes in the Epistle to the Hebrews: "Of whom the world was not worthy ; wandering in deserts, in mountains, and in dens, and



in caves of the earth.”\* Their whole life has been a life of the Cross, and that because they bear the office, and stand in the place, of their Divine Master. The Evangelists write of Jesus, and those that were with Him; as in the Book of Acts it is Peter, and those that were with him. He had taken his Master's place. And to Peter were given the two great prerogatives which constituted the plenitude of his Master's office. To him first, and to him alone, before all the others, though in the presence of the others, was given the power of the keys. To him, and to him alone, and in the presence of the others, was given also the charge of the universal flock: “Feed my sheep.” To him, and to him alone, exclusively, were spoken the words, “Simon, Simon, behold, Satan

\* Heb. xi. 38.

hath desired to have you that he might sift you as wheat" (that is, all the Apostles;) "but I have prayed for thee" — in the singular number: for thee, Peter — "that thy faith fail not; and thou being once converted, confirm thy brethren;" \* and therefore the plenitude of jurisdiction, and the plenitude of truth, with the promise of Divine assistance to preserve him in that truth, was given to Peter, and in Peter to his successors.

Compare together Rome and Constantinople. Rome, at all times assailed by a warfare so manifold that the world has hurled upon it every weapon that man could forge or direct; Constantinople, under imperial protection, fostered and endowed, sank into schism, and is in bondage to the false prophet. Rome

\* St. Luke xxii. 31, 32.

suffering but free ; free and royal ; royal and reigning over the Christian world. Make another contrast. Poor Ireland, with its unbroken tradition of immaculate Catholic Faith. Poor Ireland — what preserved it three hundred years ago, and during three hundred years of suffering for the faith? Fidelity to the Vicar of Jesus Christ, fidelity to Rome, fidelity to the changeless See of Peter. The arch of the Faith is kept fast by that keystone, which the world would fain strike out if it could, but never has prevailed to do so ; and Ireland has been sustained by it : and to this day among the nations of the Christian world there is not to be found a people so instinct with faith and so governed by Christian morality as the people of Ireland. Driven abroad into all the nations of the world, into the colonies of the

British Empire, into the great northern continent of America — wheresoever they go they carry with them their faith, and sow it broadcast in works of a magnitude and generosity which we here, in the midst of all our wealth, cannot attempt to imitate. Compare with poor Ireland imperial and prosperous England. The picture would be too sad ; and, as I have said before, I refrain from all that could needlessly wound any that are not of my flock. You know the past divisions and estrangements, the animosities which, I hope, are now slackened, the contentions which, I trust, are now at an end. But what a history has been the religious history of England for the last three hundred years ! What is its religious state now ? What will be its future ? The majestic cathedrals of England, the noble abbeys, the churches

of ten thousand parishes, the lofty structures of our ancient towns, the sweeter, if humbler, churches in our green hamlets, and in our woodlands, and on our solitary downs show that Faith had penetrated everywhere through the English people, and that the people were profoundly Christian. I have been reading lately the books of piety written here in England some two hundred years before what men call the Reformation, in which, if the tracing of the Spirit of God in the human heart, transcribing itself upon the page, can anywhere be found, it is in the revelations of Divine love and the interior consciousness of the soul which are left to us by our ancestors. Are Englishmen never any more to return to the unity of the Faith? Are we never again to worship at one altar? Are Englishmen, to be united in every-

thing but faith, and in faith to be for ever divided? God forbid! I rejoice to know that the English people believe profoundly in God; that, as yet, the plague of Atheism has not made its havoc amongst them. They believe, too, in Christianity as a Divine revelation, and therefore they believe in Jesus Christ their Saviour; and “no man can say, the Lord Jesus, but by the Holy Ghost.”\* and “every spirit which confesses that Jesus Christ is come in the flesh, is of God.”† They believe, too, that Holy Scripture is the written word of God. It is true, there are to be found here and there rationalists and critics and sceptics and shallow heads, who may have rejected the written word of God; but these are not the English people. They hold it fast as their birthright. I

\* 1 Cor. xii. 3.

† 1 St. John iv. 2.

rejoice to know it. Ay, more than this; they have declared themselves in these last years, and will all the more inflexibly declare themselves, to be Christians, being sharply warned and taught by what is now before our eyes. They will demand that their children too shall be brought up as Christians. I rejoice to know all this. May God strengthen those things that remain! May He preserve them where they exist, and revive them where they are declining! May He once more unite what is divided, in the charity of truth!

Let us now sum up what has been said of the four great evils of the day. First, we have seen that one great evil of this day is the revolt of the intellect from God. I pointed out to you how that revolt manifested itself in Atheism, in Deism, in heresy, in the diminishing and

explaining away of Christian doctrine, and in practical unbelief. Secondly, I showed you the revolt of the will from the law of God. I traced it out in the lawlessness which is characteristic of these later days, in the world-worship which is a moral apostasy from God, in the luxury which is eating out the heart of morals, in the sensuous piety which paralyzes and taints even the devout, and in the softness and self-indulgence which makes us unworthy of the Cross. Thirdly, I endeavored to sketch out the revolt of society from the authority of God. I pointed out that civil society is a Divine creation in the order of nature; that God elevated and consecrated the order of nature and of politics by instituting His Church in the world, and by uniting the authority of civil government with the Christian authority of the Church.



I traced out also the rebellion, the divorce, the separation, which has taken place between these two divine creations — the State, as it is called, and the Church — and as a consequence, the desecration of the civil power, the stripping of the civil society of the world of its Christian character, and the reducing it once more to the mere state of nature. In those ages when society was Christian, the public opinion, public laws, public axioms, the influence all around, sustained the individual, raised him upwards, and supported him in his higher life. Now it is society that drags the individual down; Christianity lingers in individuals, but it has departed from society. And, lastly, I have endeavored to draw out what the Antichristian spirit is. It is the spirit of the world, which has separated itself altogether from the

Church and from Christianity, or retains only a fragmentary Christianity, and is, sometimes consciously, sometimes unconsciously, penetrated by the Antichristian enmity. I have marked also the special objects against which this spirit directs itself: Revelation, the Catholic and Roman Church, the life of perfection, the priesthood, and the Vicar of Jesus Christ.

The general conclusion from all that I have said is this: there is no hope for man or for society but in returning to God. There is no other hope. There is nothing but God on which the soul can rest, on which society can stand. The most perfect legislation, the most refined human laws, the most acute human philosophy, political economy, benevolence, and beneficence in all its forms, all the social sciences of which we hear

so much — all these are powerless without God. The most finished time-piece, in which every minute articulation is complete and perfect, cannot strike one note or measure one moment unless a living hand communicate to it the fund of motion which it afterwards exhausts. The mightiest machine which will lift a hammer of surpassing weight, break bars of iron, or cut them as if they were the branches of the fir-tree, the most wonderful structures of mechanical skill, are nothing until the momentum is given, and that momentum must be sought elsewhere. Mechanics can do nothing without dynamical powers; and these dynamical powers, for men and for society, are to be found in God alone. They can be found only in Him to whose image man is made; they can be found nowhere but in His truth, which is the key

of the human intellect, and in His grace, which is the only hand that can touch the heart in man ; and if this be so, they can be found only in Christianity. Neither adults nor children can be touched by the laws of states, except externally. The state may control the external actions of men — it can imprison, it can fine, it can inflict capital punishment ; but it cannot convert the sinner, nor change the will, nor illuminate the intellect, nor guide the conscience, nor shape a character. It cannot educate a child. All this is internal, not external ; it is not mechanism ; it belongs to the living powers of the soul ; and God alone, by truth and grace ; can accomplish this work in man.

I implore you, in God's name, and all the more because of the events, full of sorrow and of shame to Christian men,

which have crowded so thick upon us in these last months, I may say in this last week, that, with all your heart and will, and all the weight of your soul, you cast yourselves on God. He alone can save. Use all your influence with those around you, in your homes, your households, your friendships; and if you have public influence, public trust, public authority, strive that all who bear responsibility shall cast themselves on God, as the only hope for society and for the people. Do you want to see what man without God can do? Read the history of the last eighty years in Paris. You have there one simple phenomenon—generation rising after generation without God in the world. And why? Because without Christian education. First, an atheistical revolution; next, an empire penetrated through and through

with a mocking philosophy and a reckless indifferentism ; afterwards came Governments, changed in name and in form, but not in practice nor in spirit. The Church, trammelled by protection, its spiritual action faint and paralyzed, could not penetrate the masses of the people, nor form the rising youth. It labored fervently ; its sons fought nobly for Christian freedom ; thousands were saved ; but for eighty years the mass of men has grown up without God and without Christ in the world. My whole soul pities them. These outbursts of horror, strife, outrage, sacrilege, bloodshed, are the harvest reaped from the rank soil in which such seed was cast. All this is true. But how did souls created to the image of God grow up in such a state ? They were robbed : robbed before they were born, robbed of

their inheritance, and reared up in an education without Christianity. Let this be a warning to ourselves. We are on the turn of the tide. A few active, busy, confident, and eloquent men were a year ago carrying us away with theories of state education without religion. We were told that a child might be taught to read and to write and to spell and to sum without Christianity. Who denies it? But what does this make of them? To what would they grow up? The formation of the will and heart and character, the formation of a man, is education, and not the reading and the writing and the spelling and the summing. For fifteen hundred years, Christians served God and loved man, before as yet they received this cultivation; and we, because we have it profusely, we are forgetting the deeper and diviner lessons.

The tradition of Christian education in England is as yet unbroken. It is threatened now for the first time. In God's name, stand fast, and save it. I can add no more. Do not be afraid, if you find yourselves in the minority. "Wo to you when men shall bless you!"\* You must be censured if you are the disciples of Jesus Christ. The world that hated Him will not love you. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord."† "If they have called the master of the house Beelzebub, how much more them of his household?" And therefore, if you have the mark of the world's hatred upon you, accept it; press it to your bosom. It is the token that you are the

\* St. Luke vi. 26.

† St. Matt. x. 24, 25.



disciples of the true and only Master. If you have the world's favor and sunshine, look to yourselves. There is a dark future before the world. What it may be, God alone knows. The Church will have to suffer; but there is a light upon it, and that light can never fade. We are in evil times, marked deeply by the four great evils of which I have spoken. Around us are "evil men and seducers, who grow worse and worse, erring, and driving into error." \* "Many shall come in My name," our Lord has said, "and seduce many;" and because of their iniquity the love and the charity of the many shall wax cold. Nation shall rise against nation, and kingdom against kingdom; and there shall be wars and pestilences in many places. But the end is not yet. This is only the

\* 2 Tim. iii. 14.

beginning of troubles. Keep close to the footsteps of the Master who spoke those words; and, when these signs are in the sky and upon the earth, remember that He also said, "When these things begin to come to pass, look up, and lift up your heads; for your redemption is at hand." \*

\* St. Luke. xxi. 28.

# **THE FOURFOLD SOVEREIGNTY OF GOD.**

**BY HENRY EDWARD,**

**ARCHBISHOP OF WESTMINSTER.**

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The author says —

These four Lectures are intended to complete the outline of the subject of those on the Four Great Evils of the Day. In speaking of the latter, I was constantly aware that the positive truths ought to have been first stated, and that the Sovereignty of God must be understood before the Revolt of Man can be measured. These Lectures, like the last, were printed as they were taken down at the time. I let them go with all their faults, believing the truths and principles contained in them to be of vital moment in these days, and hoping that some one with more ability and greater leisure will fill up the outline I have tried to draw."

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1872. Feb. 7.

Wife of

Geo. Wm. Bushing  
of Cambridge  
Mass.

THESE four Lectures are intended to complete the outline of the subject of those on the Four Great Evils of the Day. In speaking of the latter, I was constantly aware that the positive truths ought to have been first stated, and that the Sovereignty of God must be understood before the Revolt of Man can be measured. These Lectures, like the last, are printed as they were taken down at the time. I let them go with all their faults, believing the truths and principles contained in them to be of vital moment in these days; and hoping that some one with more ability and greater leisure will fill up the outline I have tried to draw.



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## LECTURE I.

### THE SOVEREIGNTY OF GOD OVER THE INTELLECT OF MAN.

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*“ And God indeed, having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance. Because He hath appointed a day wherein He will judge the world in equity, by the Man whom He hath appointed, giving faith to all, by raising Him from the dead.” Acts xvii. 30, 31.*

THESE were the words of St. Paul to the Athenians, when their philosophers called him a “word-sower” and a “publisher of new gods,” because he preached to them Jesus and the resurrection from the dead. This was his meaning: God,

in times past, shut His eyes to the idolatries and polytheism of men. Those times are past now, for God has manifested Himself to the world. He has made Himself known, and has therefore commanded all men everywhere to do penance,—that is, to believe in Him and to repent of their sins,—under pain of eternal judgment; for He has appointed a day in which He will judge the world by that Man, whom He hath appointed to be the Judge of the living and the dead; and for this end He has given faith—that is, the illumination to believe His word by the resurrection of Jesus Christ from the dead. In this way, the Apostle distinctly declares the sovereignty of God as the Creator, and as the Judge of all things; His sovereignty over man both in body and soul, over the intellect in all its faculties,

over the will in all its powers. As Maker and Lord, God has dominion and sovereignty over man, "whom He made to His own image and likeness; and man being of a rational, a moral nature, is therefore a responsible being.

Last year, the Council of the Vatican made a decree in these words: "Forasmuch as God is the Creator, and the Lord of all things, therefore man altogether depends upon Him; and every created intellect is subject to the Uncreated Truth, and owes to it a perfect obedience both of reason and of will." \* Attached to that Decree are these two canons: "If any man shall say, that the reason of man is so independent of God that God cannot command faith, let him be anathema." And again: "If any man shall say, that the act of faith

\* First Constitution on Catholic Faith, chap. iii.



in man is not free, let him be anathema;" and this enunciates the subject of which I purpose to speak. The sovereignty of God over the intellect is the right of God over the rational creatures He has made. He requires of them a perfect obedience of their rational and moral nature, and holds them responsible to render that obedience. The way in which God requires the obedience of the rational nature of man is by faith.

Faith is belief in truth: but not of all kinds of truth, for of truth there are two kinds. There is one kind which is necessary, and therefore compels the assent of the intellect. For instance, that things which are equal to the same, are equal to one another; that two parallel lines can never intersect; that the whole is greater than the part;

that the three angles of a triangle are equal to two right angles, and the like : — these are necessary truths, which the intellect of man is constrained by an intrinsic law of its nature to assent to. In these truths, therefore, there is knowledge, but not faith. There is about them no obscurity, and no intervention of the Divine authority. But all moral truths, that is, all those truths which relate to the world unseen, to the nature of God, to the moral duty of man, to his future destiny — all these are truths which are not intrinsically necessary. They depend upon the will of God, and upon the constitution and order of His revelation. They are therefore believed upon the authority of God, who has revealed them. The authority of God intervenes to require of us the submission

of our intellect and of our will to the revelation He has made.

It is thus, then, that God exercises His sovereignty in requiring faith. He commands faith under the penalty of eternal death. The words of our Divine Lord expressly declare this law: "He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned." \* That is, the voluntary act of faith is taken as the test of obedience; and according to the obedience or disobedience of the rational nature will the judgment be hereafter.

We are confidently told in these days that faith is a weakness and a blindness; that it is unworthy of man; that it is servility and degradation, and I know not what besides. I will affirm,

\* St. Mark xvi. 16.

then, that faith is the most perfect act of the human reason; that the most reasonable act of man is to believe in the Uncreated Reason of God; that the highest act of an intellectual nature, next only to the eternal contemplation of the Uncreated Truth hereafter, is to believe that Uncreated Truth now; and this is what I shall endeavor to draw out.

1. First, God exercises His sovereignty over the human intellect, even by the lights of nature. There is in the natural world a manifestation of God which lays all men under the obligation of knowing Him. They who, with the lights of nature before them, remain in ignorance of God, are not only intellectually in error, they are also morally in error, and they are responsible for that moral error. Not to

know God is sin. The Apostle says to the Romans, "The invisible things of Him" — that is, of God — "from the creation of the world, are clearly seen, being understood by the things that are made, His eternal power also and divinity; so that they are inexcusable. Because that, when they had known God, they have not glorified Him as God, nor gave thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man."\* Here, then, is an express declaration, that the lights of nature are sufficient to prove to us the existence of God, His power, His Divinity, and, therefore,

\* Rom. i. 20-23.

his perfections; so that they are inexcusable who do not know God, and, therefore, do not believe and make an act of faith in Him, and of submission to His sovereignty, as their Maker and Lord.

Again, the Apostle says: "When the Gentiles, who have not the law, do by nature those things that are of the law, these, having not the law, are a law to themselves: who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them, or else defending them."\* That is, there is in every man a moral sense, or instinct, or judgment, or testimony to right and wrong, which rebukes him when he does wrong, which sustains him when he does right. There

\* Rom. ii. 14, 15.

is therefore an inward light, whereby the human reason may perceive the moral law of God; and if so, then every man has within him a testimony to know that he has an intellectual and moral nature; and if he has an intellectual and moral nature, he has a soul—that is, the image of God—within him, and that image is an immortality. They, then, who, amidst the lights of nature, do not know God, or the distinctions of right and wrong, or that they have a soul which is immortal and responsible, are guilty for that ignorance. To be ignorant of these things is sin, because such ignorance is vincible. The lights of nature are sufficient to prove these things, and they who are ignorant of them are willingly ignorant of them; that is, ignorant through their own will, and

therefore culpable before God ; and for that culpable ignorance will have to give account at the last day.

2. But, secondly, there is another world by which God has revealed Himself. The lights of the natural creation on all sides testify to the truths of which I have already spoken ; but there is a supernatural world at this moment round about us, against which the disputers of this world rail, as the philosophers at Athens. They who preach of this supernatural world are “word-sowers,” babblers, “publishers of new gods.” Nevertheless, there exists in the midst of mankind a kingdom, present, visible, and audible, manifesting itself with sufficient evidence, through which God demands the submission of faith, through which He manifests His sovereignty over the in-



tellect of man. That Kingdom has about it certain marks, properties, and prerogatives, which no human institution, kingdom, or empire ever possessed.

For instance, its indefectible existence. The history of mankind is the history of successive dynasties. Like shadows, they have come and passed away; they have each one contained the principle of its own dissolution. Not one of them was intrinsically changeless and incorruptible. The Church of Jesus Christ, from its foundation to this hour, continues incorruptible in itself. The worldly accidents around it are human, and cleave to it like the dust to our feet. As the light of heaven is changeless, incorruptible, unsoiled in its purity, though it looks upon all the corruption of the world,

so is the Church of God in the world; and as the Presence of our Divine Lord in the Blessed Sacrament abides in its immutable sanctity in the midst of the sins of men, so the Church of Jesus Christ abides incorruptibly the same, the sins and corruptions of those who visibly belong to it notwithstanding. It also has an indissoluble unity, and an immutability in the law of morals and in the doctrines of the faith, which it has taught from the beginning, and now at this time teaches in every place.

If I affirm that the faith has never changed, men may say: "If yōu speak of past time, how can you prove it?" I affirm therefore that the faith is the same now in all the world. This is a fact of the present, and may be easily tested. Now this changeless identity

of one truth in all places at this time is the countersign of the immutable perpetuity of the same truth in all times. Things which spring from one law have one type. Corruption is change, and breeds diversity. Identity points to a changeless principle which is above the order of nature.

Now these are phenomena manifesting a supernatural kingdom in this natural world. The reason of man, if it be consistent, can ascribe the existence of that fact to none but the Divine Creator. If man had made it, man might rid himself of it. If man had founded it, he might destroy it. If man had set it up, he might sweep it off the face of the earth; but man has striven to sweep it away, and cannot, any more than he can sweep away the mountains which God has rooted in the

earth. God perpetually defies man by the existence of His Church. He manifests His sovereignty over the reason of man by this witness, which man can neither deny nor explain away. He can in no way account for its existence and changeless identity. If he will not account for it by the only solution which is true, God shows His sovereignty by baffling the reason and will of men, which cannot rid the world of the presence of God, manifested in the supernatural order of His power.

The mere lights of nature then, — for I am thus far treating the question as a matter of human reason, of human history, — these testify, both in the natural and in what I will call the Christian world, to the existence of God's sovereignty. But this is not all. The Christian world which testifies to the

sovereignty of God, testifies to the coming of the Son of God in the flesh — that is, to the Incarnation. It testifies to the perpetual presence of God the Holy Ghost. As a fact of history, it is certain that it has spoken and still speaks to mankind with a voice which never ceases, and the world tells us that its pretensions never change; that is to say, it teaches always the same things, and claims for that which it teaches a Divine authority. It calls on men to submit their intellect to its Divine voice. It claims, in virtue of God's authority over His creatures, that we should render to Him that worship of the reason, that "reasonable service," which the Apostle declares to be the true sacrifice of man to God.\* When St. Paul preached to the Athenians, so

\* Rom. xii. 1.

long as they believed him only to be a disputer like themselves, and that his teaching was based only on human philosophy, they called him a "word-sower;" but in the day when they knew that he was a teacher sent from God, that he had Divine assistance in what he taught, that the message he uttered was a Divine message, that the authority by which he spoke was the authority of God, from that moment they received all he said as coming from a fountain of Divine certainty. They believed; that is, they offered the obedience of faith to what he said. They knew that, in hearing him, they heard the word of God; that what he delivered, he delivered not from himself, but from the Master that sent him. ~

So it is now with the Church in the world. The sovereignty which God

claims over our intellect is the obedience of faith rendered to the Divine voice of His Church.

We can stand in relation to God and His truth only in one of two ways. We are either the critics who examine, test, and choose, who accept or reject for ourselves by our own lights and our own judgment; or we are the disciples who sit at the feet of a Divine teacher, receiving by faith, with the simple adhesion of our whole nature, intellectual and moral, that which He teaches. We owe Him the submission of our intellect, because we know that all revealed truth comes from the uncreated intelligence of God. The highest act of the reason of man is to submit itself and to be conformed to the intelligence of God. We owe to him the submission of our reason, because the Uncreated

Truth is the original of our intelligence, and will be the law of our judgment hereafter. We owe Him also the love of our hearts, because that manifestation of the truth of God is the manifestation also of His grace and His love.

What has been said may, I think, suffice to show that the obedience of faith is not servile, nor degrading, nor irrational, nor unworthy of an intellectual being. Nay, I shall show hereafter that the argument turns the other way; as may readily be seen by a moment's consideration of the effects of this submission of faith to a Divine teacher.

3. The first and immediate effect is the illumination of the reason. The reason is pervaded by a light which, without faith, it could not possess. And the intellect is dignified by that illumination. How, then, can it be degraded?



What is the illumination which we receive by faith? The Apostle says: "Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude,"\* forasmuch as he is the immutable truth. It is, therefore, a participation of the light of God. Again: "That was the true Light, which enlighteneth every man that cometh into the world."† The light of God is the dignity of the intellect of man. In what, then, does it consist? It may be said to consist in three things.

First, in the most pure and perfect knowledge mankind has ever had of God: of His nature, personality and perfections; of His wisdom, sanctity, purity, love, mercy, power; and also of His

\* St. James i. 17.

† St John i. 9.

relations to us, as our Father, our Redeemer, our Sanctifier. Secondly, in the most perfect knowledge of the nature of man; because God was manifested in our manhood. The original and the image were united in One Person; and in the Person of Jesus Christ the most perfect manifestation of the image of God in our manhood, glorified by the presence of the Divine Original, and enveloped in the splendor of the Eternal Son of God, was revealed to the world. In the vision of the Word made flesh, we see not only the humanity of the first Adam, but the elevation, perfection, and glory of our manhood in the second Adam, from whom we derive life and immortality. Thirdly, in the most perfect morality, the most pure and most elevated; as, for example, the Sermon on the Mount. Does

there exist in the whole history of mankind, in all the philosophies of man, anything to compare for moral perfection with the Sermon on the Mount? Where will you find in all the teaching of man this one simple precept: "All things, whatsoever ye would that men should do to you, do you also to them."\* Where did you ever find the precept: "Love your enemies: bless them that curse you," — where, except only in the mouth of Jesus Christ? Was it ever heard: "Be ye therefore perfect, as also your Father, which is in heaven, is perfect," "who maketh His sun to rise upon the good and bad, and raineth upon the just and unjust"?† Here is a perfect morality, to which nothing that ever came from the unaided intellect or will of man bears any compari-

\* St. Matt. vii. 12.

† Ibid. v. 45, 48.

son. Where in the morals of mankind can be found anything to compare with the two precepts of loving God with all our heart and our neighbor as ourselves? Where can be found anything to compare in generosity, in tenderness of love, in sacrifice of self, with the Oblation of our Lord upon the Cross? There is, then, an illumination given to us by the light of faith, which no created intellect can possess from any other source. But once more :

4. This illumination elevates the reason of man.~ It raises it to a state and order of dignity otherwise unattainable ; and in so doing, it confirms even its natural perfection.

First, The truths of the natural order are confirmed and made clear, and a Divine certainty is added to them by the light of revelation. The existence

of God, the law of right and wrong, the soul and its immortality — these truths of the natural order are confirmed both in clearness and certainty by the light of faith.

Secondly, there are superadded to the truths of the natural order the truths of the supernatural order : for instance, the knowledge of God through the Incarnation ; the knowledge of our relations to Him through the adoption of grace ; of our brotherhood and consanguinity with Jesus Christ, the Incarnate Son of God ; of the indwelling of God the Holy Ghost in the intellect and will of man, making man His temple ; besides this, the presence of God, not only in nature, but in grace, and that pervading the whole world and present in ourselves. St. Augustine, describing his condition before he believed, said,

“I sought Thee everywhere and found Thee not; for Thou wast within me, and I was out of myself. I sought Thee everywhere but in that place where Thou wast to be found—in my own soul.” We know by faith that the presence of God inhabits each one of us; that we are united to the unseen world and to the communion of the spirits of just men made perfect; and that the vision of God hereafter is our inheritance.

These are supernatural truths added to the lights of the natural order. Surely the reason possessing them is elevated above both nature and itself. St. John says, “Behold what manner of charity the Father hath bestowed upon us, that we should be named, and should be the sons of God. Therefore, the world hath not known us, because

it hath not known Him. We are now the sons of God: and it hath not yet appeared what we shall be. We know, that when He shall appear, we shall be like to Him: because we shall see Him as He is."\* Is it possible to conceive of any elevation greater than the consciousness that we are sons of God? But it is this that faith gives to the reason of man.

5. Lastly, faith makes the reason perfect. The reason itself, as a faculty or an intellectual power, is perfected by the action of faith upon it. Just as the hand by experience is strengthened and acquires skill, and is able to execute the most powerful or the finest operations; and as the ear may be attuned and cultivated to harmony, and the eye to an exquisite perfection of sight; so is it with the action of faith

\* 1 St. John iii. 1, 2.

upon the intellectual faculties of the soul. Take, for example, the whole history of the Old Testament, and compare the intellectual condition of Israel with the intellectual condition of the Gentile world. No man has ever yet ventured to say that, as compared with the intellectual state of the chief philosophers of the Gentile world, the Hebrew patriarchs, prophets, and saints were not, in intellectual stature, a head and shoulders above them. No man can fail to see that the very intellect of the Jewish race was elevated by the illumination of faith, and that personal character, domestic life, and the public commonwealth of Israel, all bore the marks of an elevation derived from faith. Submission to the sovereignty of God was the cause of this elevation, and therefore of the dignity of Israel.



Among the Gentile world, it is true that intellects such as those of Plato and Aristotle, to mention no others — the one the great example of natural theology or knowledge of Divine things, the other the most perfect example of ethical or moral philosophy — exhibit a logical cultivation not to be found in the splendor and dignity of Isaias or Ezechiel; but if we compare with them the majesty and sublimity of the prophets, who will hesitate in saying that the moral dignity and grandeur of Isaias and Ezechiel far transcend them in moral elevation? But this I will further affirm, that wheresoever the belief in God was low, intellect was low; and that just in proportion as elevation and cultivation of intellect was attained by those Greeks, in that proportion they approached a purer

knowledge of God and of morals. Plato stands at the head of all the intellects of the ancient world for culture and lofty speculation. In him, I may say, the speculative intellect of the order of nature culminated; and in him, above all, we see a Theism which for purity and truth approaches nearest to the theology of Israel. In like manner Aristotle, for subtlety and dialectical precision, stands alone among the intellects of antiquity; and in him we find the purest and truest morality the world without revelation has ever known. The ethics of Aristotle remain to this day as the basis on which the moral theology of Christendom reposes. It is a pure and accurate delineation of the morals of mankind known by the light of nature; and St. Thomas builds upon it as a sure foundation. The world

therefore bears testimony to this, that in proportion as the intellect of man approaches the knowledge of God and of self, it is dignified, and its mental and moral faculties are strengthened and expanded towards their perfection.

The same truth is still more manifest in the Christian world. The intellectual history of the modern world is to be found written in the history of Christianity. The intellectual powers of mankind are to be found in their highest perfection in Christendom. It is no objection whatsoever for men of the present day, who believe nothing, and who profess to have rejected even the existence of God, to say, "Look at our men of science — are they in intellectual dignity or power inferior to those whom you call your doctors?" The answer is this: Their intellectual

dignity is derived from the culture of the Christian world. They would never be what they are, if they had not been nurtured and ripened upon that same mystical vine from which they have fallen. They retain after their fall the savor and the quality of the tree from which they fell. But can they reproduce it? let them, and how long will they transmit it? Those who have fallen from the knowledge of God and of His revelation have fallen from the tradition of intellectual culture. "If any one abide not in Me, he shall be cast forth as a branch, and shall wither."\* This is true, both spiritually and intellectually. The intellectual standard of sceptics and infidels has no perpetuity. They die out as individuals, and their few disciples are scattered.

\* St. John xv. 6.

On the other hand I would ask, is there in the history of mankind anything, for intellectual power, precision, amplitude, fertility, to be compared with Saint Thomas Aquinas or Suarez, to mention two only out of a multitude? The profound and pretentious ignorance of this day will no doubt think that these two examples belong to the middle ages, or that the latter was only emerging from those times of obscurity; but the man who so speaks cannot know the books on which he passes judgment. The intellectual system of the world, in its refinement and culture, will be found passing through the unbroken tradition of such minds; and the philosophers and men of science of this day, who tell us that we can know nothing with certainty but that which is within the reach of sense, have not dignified

the human intellect, but have degraded it. They reject the intellectual system of the whole world, and all the truths which it proclaims.

The obedience of faith, therefore, which is due to the sovereignty of God, is the most reasonable act of an intellectual being, the most perfect act of which the human intellect in this state of mortality is capable ; there remains after it nothing but the vision of the Uncreated Truth without a veil. "After the *Summa* of St. Thomas there remains nothing but the light of glory," is not an academical exaggeration, but a very truth.

Faith, then, is the illumination, the elevation, and the perfection, even, of the faculty of reason itself. Faith gives power to the human reason, by giving to it principles of certainty from which

to start. As in science the axioms and demonstrations of science give firmness, strength, solidity, and onward progress to the scientific intellect, so in the knowledge of God, and of man, and of morals, the revelation of God gives the first axioms and primary principles of Divine certainty, which unfold, elevate, and strengthen even the reason itself.

I said before that this argument turns the other way. If faith be the elevation, unbelief is the degradation of the human intellect: and that for two reasons.\* First, because it deprives it of the illumination of truth; and, secondly, because it paralyzes the intellectual faculties.

It deprives it of the illumination of truth; it robs it at once of all the truths of revelation. All the lights of the su-

pernatural order are alike extinguished: God and His kingdom, the communion of saints, and our relations to it ; faith, hope, and charity ; the Church of God in the world ; the mysteries of grace, — everything resting on the supernatural order is darkened. Just as, if light were withdrawn from the world, sight would cease to be, for the eye in midnight can see nothing ; so the deprivation of the human reason by unbelief leaves it in midnight. But it is not only the lights of the supernatural order that at once are clouded — the lights even of the natural order become dim. The intellect loses certainty and firmness of belief, even in those principles of the natural order to which the lights of nature testify. It is certain that Deists lose much of the light of the knowledge of God when they reject revelation, be-



cause even nature ceases to testify as luminously, and to speak as articulately, of the existence of God, His eternal power and Divinity, to those in whom the sceptical spirit is at work. Again, if they do not lose the knowledge of their own soul, and of its immortality, they begin to doubt about it.

Day after day, we hear the confident talk of men who tell us that we have no evidence to believe in anything but the material mechanism, which we can trace by physiology, chemistry, or comparative anatomy ; that beyond this we have no power to ascertain anything about the existence of the soul, or will, or life. There are men at this day, who consider themselves intellectual, openly denying the existence of the soul ; and who, having denied the existence of the soul, deny the existence of right and

wrong. They tell us that right and wrong, and the instincts, dictates, and rebukes of our conscience, are arbitrary associations of pleasure and pain connected with certain actions, by the conventional traditions in which we are brought up. If so, then there is no such thing as law, either human or Divine: and if no such thing as law, then no such thing as sin or crime, and therefore no such thing as justice; and if there be no such thing as justice, there is no such thing as injustice; and if there be no such thing as intrinsic right, there is no such thing as intrinsic wrong; and if not, then we are in a world which has no more right, order, sweetness, or beauty, but we are turned back again into the inorganic state of creation, "void and empty," and darkness rests upon the face of the deep.

But there is something more degrading than this. If I have not a soul, then am I like the cattle. Nay, more ; if I have not a soul, I have no immortality : then, so far, I am as the beasts that perish.

This gospel is preached to us by way of manifesting the dignity of the human reason. Choose for yourselves, whether this be dignity or debasement.

But unbelief is not only a privation of the lights of truth, it is a paralysis of the reason itself.

For I would ask : What is scepticism or doubt ? It is a partial denial of the truth or existence of things. A denial is a bold assertion that the thing is not true, or does not exist. A doubt is half way to a denial. And on what is it founded ? It is founded on the supposed uncertainty of evidence ; but this

again is founded on the assertion that the senses are fallible, so that we cannot depend on them ; and that the faculties of the reason may also go astray, and that their interpretation of the senses cannot be trusted. And this philosophy is preached to us as the dignity of the human reason. To me it appears to be intellectual paralysis, tending to intellectual idiocy. To tell me my senses do not report to me truly the existence and facts of the external world in a way that I can depend on, and to tell me that my reason cannot interpret them ; and that I cannot know with a perfect certainty the internal facts of my own consciousness, is to shake my whole being, and to reduce me first to a state of paralysis, and afterwards to a state of idiocy. And yet this is the result of sceptical unbelief.

In the face of this we are told that faith is degradation to the human intellect, and that unbelief is its dignity.

I must now go no farther; and will add but one only word more.

Last year, the Council of the Vatican made the Decree which I have already recited. The Council of the Vatican has been a sign, against which the contradiction of the whole world has been directed. The reason is evident. In past times, every Council of the Church had to deal with some one particular heresy, by which some one specific doctrine of the faith has been denied. The Council of the Vatican has had to deal with the whole principle of unbelief. It is not one doctrine only of Christianity that is at stake now, but the whole of Christianity — the whole revelation of God, the whole principle of faith.

The axe is laid to the root of the tree. The Council of the Vatican, knowing this full well, made and promulgated, before the tumults of the world rendered necessary the suspension of its labors, two Constitutions, which, if it never add another word, will be inscribed in the history of the Church — ay, and upon the intellect of the world too — as a luminous record of Divine truth that can never be effaced.

The First Constitution of Catholic faith may be called the philosophy of faith in the lights of nature and the order of nature, the grounds and the preambles upon which Divine faith rests, as the most perfect and most reasonable act of man.

The Second Constitution is the declaration of the Rule of faith, or the Authority upon which faith reposes.

This doctrinal authority was defined to be the infallibility of the Roman Pontiff. The infallibility of the Church has been at all times, and by all Catholics, believed as a doctrine of Divine revelation. Till controversy had clouded truth, no one doubted that the infallibility of the Church contains also the infallibility of the Head, as the reasonableness of man resides eminently in the head which governs the body. It had become evident, that they who attempted to deny the infallibility of the Head of the Church were covertly — and I believe many unconsciously — denying the Divine guidance of the whole Church. The Council of the Vatican, then, with the fearless liberty of truth which belongs to the kingdom of God, and comes from God alone, promulgated these most opportune and

necessary Constitutions of Faith. It has declared, in the midst of an unbelieving age, that faith is due to God because he is Sovereign, and because as Sovereign He commands it; and that to know what we are to believe, He has instituted upon earth a witness, which is itself a sufficient evidence of its own Divine commission, that is, His visible Church; a witness that may be seen as the representative of His Incarnation; a witness that may be heard, because the voice of that Church speaks to the world, and is His voice. The Council of the Vatican, therefore, calls to us all, as St. Paul called to the Corinthians: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Jesus Christ. For I judged not myself to know anything among



you, but Jesus Christ, and Him crucified. And my teaching was not in the persuasive words of man's wisdom, but in demonstration of the spirit and of the power of God. That your faith might not stand on the wisdom of man, but on the power of God." And to obtain that Divine certainty, there is one simple condition : to believe in the Divine Teacher whom He has sent.

## LECTURE II.

THE SOVEREIGNTY OF GOD OVER THE  
WILL OF MAN.

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*“Behold, I come: in the head of the book it is written of Me, that I should do Thy will, O God.”* Hebrews x. 7.

THESE words, taken by the Apostle from the Book of Psalms, are the words of the Son of God, speaking in prophecy, of His advent and His mission in the world: “Behold, I come: in the head of the book” — that is, in the outset of prophecy — “it is written of Me.” It was of this that God spoke in the beginning, when He foretold that

the seed of the woman should crush the serpent's head. The coming of Jesus Christ into the world was for the fulfilment of the will of God. Throughout the Gospels we read from His own lips that His work on earth was to do His Father's will. "I came down from heaven not to do My own will, but the will of Him that sent Me."\* "My food is to do the will of Him that sent Me."† The obedience of Jesus Christ to the will of God was the recognition of the sovereignty of God over the will of man. Obedience to the Divine will is the first law of the soul of man, and in this is his perfection; which is our next subject.

Our last subject was the sovereignty of God over the intellect; and the sovereignty of God over the intellect is

\* St. John vi. 38.

† Ibid. iv. 34.

the means and condition to the sovereignty of God over the will; for God, being Perfect Intelligence, requires of no man an irrational obedience. He requires of all men an obedience according to the laws and perfections of the human reason, and to the laws and perfections of truth. It is a law of our nature, that we can will nothing that we have not first known. Our intellect must first know the object upon which we would set our will, or the will can make no act either of desire or aversion. The intellect, therefore, is the channel through which the sovereignty of God reaches the will of man. In proportion as we know God more perfectly, our will ought to be more perfectly conformed to the will of God. The will in man is defined to be a rational desire, and it is made up of

two things. There is in it the desire after good, and there is the reason guiding that desire: so that it is—as philosophers call it—a rational appetite; but with this peculiar office and power—it can control the appetite; it has the power of originating our actions, and of controlling itself. Now the intellect of man has analogy to the eye. The eye, which is the organ of sight, is under the control of the will. We may fix the eye on any given object, or we may turn the eye away from it, or we may either look intently or languidly at it. All the day long we see a multitude of things without looking at them. The eye is filled with the light of day, and with the objects round about it; but the eye can be fixed for the time only upon one, and that one is the only object upon which we can

be said to look. We see a multitude of objects, which perhaps we do not recognize at the time, nor remember a moment after. So it is with the intellect. It is controlled by the will, which can determine on what object it shall be fixed; and whether it shall look fixedly and steadfastly at truth, or whether it shall turn the intellect away from truth, or make it look at truth so cursorily and languidly as not to recognize it. Now this constitutes our responsibility in regard to the truth. As I have said before, the words of our Divine Lord, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," express the voluntariness of the act of faith. Faith is a virtue and a grace of the Holy Spirit; but it is also an act of obedience on the part of man; and we

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are responsible for our unbelief, and shall be judged for it, because God has given a sufficient light and evidence, both for the truths of the natural and supernatural order. He will not require of any man to know any truth which is physically beyond his power to know; He will only require of man to answer for the truth which he knew, and that which he might have known. He will not require that which is impossible; for God never commands impossible things. He is a God of justice, and His justice is perfect equity. "He weigheth the spirits," and He knows with Divine precision what is possible and what is not possible to each one of us. He may require, indeed, that which is morally difficult, because that which is only difficult is not impossible. We are responsible to know all truth which

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is sufficiently proposed to us, and all which by diligent search we may find; and therefore we shall be inexcusable at the last day if we do not see the lights of nature, which are so abundant, inundating the world, and if we have not known the truths to which they testify — that is to say, the existence of God, His eternal power and Divinity, His perfections, the distinction of right and wrong, the law of conscience, our own free will, the soul and its immortality — and therefore our responsibility to our Creator. These are truths of the natural order, apart from and anterior to revelation. They are within our reach to know. All men, even those who are not only out of the Catholic Church, but most remote from it, are bound to know these truths. To those who are within the unity of the



Catholic Church, there is not a doctrine of revelation which is not within their reach. God has given sufficient light and evidence for all who are within the unity of the Catholic Church to know all the truths of revelation. To those who are out of the unity of the Church, their probation depends on this—whether their separation from that unity and the light contained therein be a conscious and voluntary act of their own. If so, then they are responsible. But if it be an inherited state of privation, as I have said before, like the condition of people robbed, by the sin of forefathers, of their inheritance of perfect light, such as our own country, then millions are not responsible. They will not be called to answer for light they have never known, and never could have known. By them

the visible Church has never been seen, the voice of the Church has never been heard: and things that do not appear are as things that do not exist. They have never stood face to face with it as we do; the light of Catholic faith has never fallen upon them. They have been brought up repeating the baptismal creed, "I believe in the Holy Ghost, the holy Catholic Church;" but between that article of creed and their conscience has intervened a colored medium, and a false object. They have believed themselves to be in the Catholic Church, because they have mistaken in reality a system of human creation for the Church of Jesus Christ.

The law of God, then, is this; that in proportion as we possess sufficient evidence to know the truth, He will require of us to give an account of that

truth at the last day. We must give an account of what we have known, and what we have not known, and the reasons why we have not known that which we might have known. In this, therefore, consists the sovereignty of God over the will ; and I wish you to bear in mind, that when I speak of faith as of the highest act of the human reason, and the most rational exercise of the human intellect, such faith is not a blind and obscure act of the superstitious and the credulous, who hide their heads in twilight. Faith is an act of the human reason, expanding itself towards God its Maker, and receiving the noontide light of revelation with the fullest development of its intellectual powers. And in proportion as it receives the truth, and submits its created intelligence to the uncreated wisdom

of God, it is elevated and made perfect.

We will now go on to our next subject, namely, the sovereignty of God over the will. To make it as clear as I can, let us consider the relations in which the human will has hitherto stood, and will stand, to the sovereignty of God.

1. The first relation was when God made man "to His own image and likeness;" that is, He imparted to him a spiritual nature. He gave him an intelligence and a will like His own. Man was the image or reflection of his Maker. The will, as I have said, consists in this: it has the power of originating our own actions. The lower animals have a power of spontaneity in following their natural desires, such as for food and rest; but they have no will. Everything voluntary is spontaneous, but

everything which is spontaneous is not voluntary. The lower animals, though they have this spontaneous power, have no will, because the will, as I said in the beginning, is a rational desire or appetite guided and elevated by the reason; and as the lower animals, though they have instincts, are irrational—that is, have no reason—they have no will. The will, then, is the power of originating rational actions, and those rational actions are the actions of a will in conformity with the reason, and of the reason in conformity with the intelligence of God. But we are wont also to speak of the freedom of the will. Now, everything that is free is voluntary, but not everything which is voluntary is free, because the blessed in heaven voluntarily love God, and voluntarily worship Him; but they are

not free not to love Him or not to worship Him. The very perfection of their nature necessitates their love and worship; and yet the will in its voluntary action is perfect. It is the most perfect and entire spontaneousness, elevated and guided by reason, by the illumination of the whole soul of the blessed. There is, therefore, a kind of freedom or liberty which does not belong to the perfection of the will. But when God made man in the beginning, He gave him a perfect liberty. He was not constrained by any external authority which deprived him of his freedom; he was not necessitated, as the blessed are, by a final perfection. He had therefore these three kinds of liberty; first, he had the power either to do or not to do, to act or to refrain from acting; secondly, he had a power, with-

in the limits of good and justice, to do this or that act—he was not compelled to any specific acts of goodness or of justice; lastly, he had a power which the blessed in heaven have not—of doing good and evil. But this power of doing good and evil is indeed a part of our liberty in our present state of probation and of imperfection; but it is not a part of the perfect liberty of the will. The use of the will is to do good; but the abuse of the will is to do evil. It is an abuse of the power of originating our actions if we act contrary to reason, contrary to justice, contrary to the will of God. In the beginning, God created man with this threefold liberty, to put him upon trial or probation; and yet there was no cause or need or excuse why he should offend and fall, for God constituted him

in original justice. There never was a moment when the created will of the first man was not sanctified and sustained by the Holy Ghost, when he had not the presence of abundant grace within him to sustain him in the full equilibrium of his liberty. There was, then, no necessity — nay, no reason whatsoever except the abuse of his freedom — why he should do evil. His whole soul was under the dominion of the Divine knowledge and love, and his heart was the throne of God reigning supreme within it. This, then, was the first relation of the will to the sovereignty of God.

2. The second relation was introduced by the Fall of man; and see how it came about. The entrance of sin into the world was by the abuse of the will. Sin came through the intel-



lect. The temptation was addressed to the intellect, which, being perverted, perverted the will; but the will was free to listen or not. The temptation was addressed with an exquisite subtlety of malice. It began by a question, and that question began by the word "Why," which was then spoken for the first time. The tempter came and said, "Why hath God commanded?" This was a temptation to criticise the ways and to question the justice of God. "Why hath God commanded you, that you shall not eat of every tree of Paradise?" This awakened a questioning, perhaps a murmuring, spirit. The next step of the temptation was a contradiction. "Ye shall not die the death." In this was insinuated a contradiction of the known truth. Thirdly, there was an insinuation of injustice against

God. "For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods;" as if to say, God is jealous lest a creature of His hands should be equal to Himself. Now, the first temptation came through the intellect, and as it passed through the thoughts it wrought upon the soul, it undermined the steadfastness of the will, it inflamed the passions, it made them impatient of restraint, and thereby it inclined the will to abuse its liberty and power. The abuse of its liberty and power was this: to do evil, to break the known law, to violate the commandment of God. In doing so, it acted irrationally; the will, in doing evil, then lost its rational character. It was an abuse and debasement of its nature; and the will being debased by this ir-

rational action, deprived of its supernatural perfection, forfeited the grace of the Spirit of God. It biassed its own working, it warped its own nature. As a perfect machine, if it be rudely jarred, loses its perfect action, and all its operations are cast out of gear, so with the soul of man, when by a wilful abuse of his rational power he acted irrationally. In the moment when he rebelled against the sovereign will of God, his passions and affections — which before were in subjection, and in perfect harmony and conformity to his will, obeying its dominion and government — rose up and rebelled against him. The passions were both disordered and inflamed; they were no longer within the range and control of reason. The affections, losing their reasonable character, became internal temptations, so that the words

of the prophet were verified in the first man: "The wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire."\* The tumultuous passions and affections of the heart cast up desires and cravings which are irrational, and destructive of the soul of man. Just as one poisonous root will propagate and spread over a fertile garden, and one spark of fire will kindle a boundless conflagration, so one perverse will, beginning in irrational disobedience, has multiplied itself throughout mankind, and the whole world is set on fire by its perversity. The human will, becoming carnal and irrational in the Fall of our first parents, has been reproduced in all their children. "That which is born of the flesh is flesh."† We inherit that nature as children of wrath.

\* Isaias lvii. 20.

† St. John iii. 6.

This, then, is the second relation of the will to the sovereignty of God by the irrational abuse of its own freedom.

3. Then, thirdly, as man fell by irrational disobedience, he is redeemed by an obedience which is in perfect conformity to the intelligence and will of God. St. Irenæus says, "The obedience of Mary broke the chains forged by the disobedience of Eve. What Eve had bound by unbelief, Mary has unbound by faith."\* That is to say: the will fell by the unbelief of Eve, the first virgin, and was restored through the faith of Mary, the second virgin. The first Eve listened to the tempter, and fell; the second Eve listened to the angel, and believed. When the angel saluted her with, "Hail, full of grace, the Lord is with thee!" and revealed

\* St. Iren. Adv. Hær. iii. 34.

to her the mystery of the Incarnation, her intelligence, overcome for a moment by the splendor of supernatural light, asked, "How shall this be done?"\* But at once she made an act of perfect submission and of perfect faith: "Behold the handmaid of the Lord, be it done to me according to thy word." Here was a perfectly obedient will restored to mankind, a will reconstituted in that state of perfect submission to the sovereignty of God in which man was in the beginning. Of her was born One more perfect because He is the Incarnate Son of God, in Whom the words of prophecy were fulfilled: "Behold, I come, to do Thy will, O God."

The fulfilment of the will of God was the whole work of redemption. Obedience unto death was the restoration

\* St. Luke i. 34.

of mankind. When the Son of God took our humanity, He took a human soul, and in that soul a human intelligence and a human will, in all things like our own. But between the Sacred Humanity and ours was this difference: the human will of Jesus had in it no rebellions. It had what we distinguish as a superior and an inferior will; that is, He had a reason and conscience like our own, but both were perfect. He had also affections and infirmities, and, as the theology of the Catholic Church says, not passions.—for the word by tradition has an evil meaning—but “pro-passions;” that is, those affections of our humanity which are passions in us, in him are perfections. Nevertheless, the superior and the inferior will of the Son of God in the Garden of Gethsemani, were seen, not in

conflict, but each exerting its proper and natural perfections. The sensitive or inferior will shrank from the vision of sin, from the foresight of the death of the world, from the anticipation of the Passion, from the agony which He then already suffered, from the Divine foreknowledge of anguish of that night, and of the desolation on Calvary. Human nature in Him shrank from pain and death, just as we do; but the superior will stood steadfast. Knowing that it was for the glory of God, and the redemption of the world, that He should accept and drink the chalice of His Passion, He said: "O My Father, if it is possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt."\* There was no wavering of imperfection in that agony of our

\* St. Matt. xxvi. 39.



Divine Lord. He being God, the will that was in Him was deified. It was united to the perfections of the Son of God ; it was sanctified by the presence of the Holy Ghost ; it was constituted in the Divine perfections of freedom and obedience ; it could be used with the utmost liberty of human perfection ; it could never be abused, because of His perfection both as God and as man. That which constituted the merit of our Lord's Passion was this : though it was necessary, from His twofold perfection, human and Divine, that He should love God, and obey Him, and fulfil His will with perfection, it was not necessary that He should suffer the agony in the Garden, nor the Crucifixion upon Calvary. These things were freely chosen by Him, out of love to mankind. " Greater love than this no man hath,

that a man lay down his life for his friends."\* It was an act of the love of the Son of God to give Himself for three-and-thirty years to mental sorrow, and to His agony on the Cross for our redemption. He freely chose that way of redemption — the way of bloodshedding, passion, humiliation — because it was a more profuse revelation of perfect love. This way of redemption was not required by any necessity, but freely ordained in the wisdom of God.

4. Fourthly, there is still another relation of the will to the sovereignty of God, and it is that in which we all stand now to Him. We are not like the first Adam, in a state of original justice. We are not like Adam after the Fall, in a state deprived of grace. We are not like the second Adam in His Divine

\* St. John xv. 13.

perfections ; but we are regenerate members of the second Adam, and there is a perfection which comes by the Holy Ghost to all those who are united as members of the Body of Christ. The will of their Divine Head pervades the will of those that are born again. You, in your baptism, passed from the state of nature to the state of grace. “That which is born of the flesh is flesh, but that which is born of the Spirit is spirit.”\* You have been born of water and of the Holy Ghost, and “Christ Jesus is in you, unless perhaps you be reprobates.”† Your will is a regenerate will. It is the will of the Son of God. What Jesus had by nature, because he is the Son of God, consubstantial with the Father, you have by grace, because by adoption you are made the sons of God.

\* St. John iii. 6.

† 2 Cor. xiii. 5.

St. John writes: "As many as received Him, to them He gave power to be made the sons of God."\* The power has been given to you all; not to become equal and co-eternal with the Incarnate Son of God, but to be sons of God by adoption. Again, St. Paul says: "You have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father)." "For whosoever are led by the Spirit of God, they are the sons of God."† And as many as are led by the Spirit of God, they have a regenerate will, elevated by faith, hope, and charity, raised by the sanctifying grace of God, to a union with God Himself. The Apostle says: "He who adheres to the Lord is one spirit;" ‡ and they who are

\* St. John i. 12.

† Rom. viii. 14, 15.

‡ 1 Cor. vi. 17.

united, by the Spirit of God dwelling in them to our Divine Lord and Saviour, the Head of the mystical Body, partake of the sanctity and strength of His will. His will is transcribed into them; they become partakers of the loves and the hatreds of Jesus Christ. Together with Him they love God and their neighbor, they hate sin and falsehood in all its forms. The will, according to the promise of God, becomes a law to itself. "This is the testament which I will make unto them after those days, saith the Lord; giving My laws in their hearts, and in their minds I will write them." \* And the Apostle says, "The law is not made for the just man, but for the unjust and disobedient." † As the seven notes of the octave are not to be perpetually learned by the skilful

\* Heb x. 16.

† 1 Tim. i. 9.

musician, and the twenty-four letters of the alphabet are left behind by the cultivated intellect, so the law of commandments is no longer necessary to those who have the law of God written by the Holy Ghost upon their hearts. They fulfil, indeed, the letter of the commandments, because that is the least thing they can do; but that which is required of them is more than this. St. John says: "Every one that is born of God, doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God;"\* that is, there grows up a moral impossibility to commit wilful sin. The love of God and our neighbor makes it morally impossible that we should abuse our freedom of will by disobedience to God, and injustice to

\* 1 St. John iii. 9

our neighbor. The hatred of sin, falsehood, impurity, jealousy, malice, and the like, makes it morally impossible for the soul, renewed by the indwelling of the Spirit of God, to violate its own renewed nature by willingly doing these things. Therefore, the will becomes a law to itself, and it is so strengthened in the state of regeneration that the Apostle could say: "I can do all things in Him who strengtheneth me."\* When buffeted by the messenger of Satan, he thrice prayed to be delivered from temptation; but the answer of God to him was, "My grace is sufficient for thee: for power is made perfect in infirmity;" and he adds: "Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me."† And again,

\* Phil. iv. 13.

† 2 Cor. xii. 9.

“Work your salvation with fear and trembling;” and for what reason? “For it is God who worketh in you both to will and to accomplish, according to His good will.”\* The supremacy of the good will of God, holy, pure, just and mighty, flows into the soul, and pervades the will of those, who, being born again, are subject to the sovereignty of God by the free action and use of their own deliberate will.

5. Lastly, there is, as I have said before, a final relation of the will to God; and that is the state of the blessed, when there will be no more temptation without, no more conflict within. We shall then have passed from a state of warfare, and from the condition of wayfarers, into the eternal rest and peace, in the vision of God. The intellect, il-

\* Phil. ii. 12, 13.



luminated by the Light of God, which is the Holy Ghost Himself, shall see Him. The will, united with the eternal love of God by the Holy Ghost, who is the Charity of God, will be eternally and indissolubly united to Him in obedience and adoration of His perfect sovereignty, when God shall be all in all. This is the last and eternal perfection of the will.

To draw from this one practical conclusion, let us remember what is our probation now. It is to subject our will to the will of God. And how does God illuminate us to know what that sovereignty is? I have already said, by faith. I have said that our submission to Him is the most rational and perfect act of our reason. Take, for example, the lights of nature, the existence of God, the distinctions of moral-

ity, the immortality of the soul. You would all hold, that any man who should refuse to submit his will to the sovereignty of God, revealing these things to us by the light of nature, would be guilty before Him of pride and infidelity. And why, but because the evidence for them is sufficient? Let us go one step farther. Is there not sufficient evidence in the world, by the lights of Christendom and by the effulgence of the Universal Church, which is "like the lightning which cometh out of the east, and shineth also to the west?" Is not the testimony of the Universal Church throughout the world a sufficient light, or motive of credibility, to convince the intellect of man that that Church is the Church of God, and, therefore, that He founded it? Is not the testimony of the

Church itself sufficient to convince any reasonable intellect, that He who founded it was the Son of God Incarnate; and that, according to the promise of the Son of God, the Holy Ghost descended upon that Church, and made it His dwelling-place and the organ of His voice, in which to preserve the original revelation of God; and through which, as the organ of His voice, He makes that revelation known to the world? And if there be a sufficient light to know these things, is not the intellect bound to submit itself to the uncreated reason of God, by whom these things are revealed? And if so, is not the will, through the intellect, bound to submit itself to that light and sovereignty, which is thus made known? And if so, the voice of the Church is the voice of God Himself: "He that

heareth you, heareth Me;" and the authority of that voice is Divine, and the unity of truth is Divine, and the duty of submitting to it is Divine. This light of faith comes to us through the most rational action of the human intellect, and that act of faith is an act reasonable and free in all its parts. Faith is not a credulity, nor a superstition; but they who will not believe are truly irrational and superstitious. They fall from perfect light into the twilight, where half-truths are seen, as "men like trees walking;"\* and believing in them, the intellect is warped and narrowed. They who reject Divine faith believe in human opinions, which are both credulous and superstitious. What, then, is the whole of our life on earth but an education? Is not the sover-

\* St. Mark viii. 24.

eignty of God round about us? Are we not under its guidance, training, and discipline? Is it not training us up to dwell in our Father's house? Are not all the visitations and chastisements of our lot so many teachings of His Divine hand? In joy and sorrow, prosperity and poverty, sickness or strength,—are not all these distinctly Divine agencies around us and upon us? Are they not the manifestations of the Divine sovereignty over the course of our life? And they who recognize, by the light of faith, the sovereignty of God in all things, will recognize the sovereignty of God in the daily and hourly details of their own personal life, and in the changes of their lot. They will not chafe against His will when He chastises them, nor wear themselves out, nor break their hearts by contending

with impossibilities; but, conforming their will to the sovereign will of God, and submitting gladly to it, they will be sustained and sanctified in their faith.

And, further, there are two other ways in which the sovereignty of God works in us. The one is by the silent, secret, and sweet inspirations of His grace, by the lights that fall upon our intellect without our asking for them, and the love that is poured out in the Divine superabundance of His generosity and tenderness. As he makes the sun to rise upon the evil and the good, so He sends down the lights of truth on the intellects of those who have not sought for Him; and He pours out over their hearts the drops of sweetness, of which the Psalmist speaks when he says, "Thou hast prevented him with

blessings of sweetness.”\* This is something which, in experience, you all will know. You will understand me, though I cannot put it in words. There have been in your life times and seasons—sometimes in joy, sometimes in sorrow, sometimes in prayer, sometimes in solitude, sometimes in the midst of the world—when there has come down almost a sensible sweetness to your taste, almost a perceptible fragrance in your thoughts. And what is this sweetness and fragrance? It is the Divine Presence scattering abroad “the benedictions of sweetness.” That fragrance comes from the golden censer which is in the hand of the angel before the throne. And why are these things sent to us? To win and to persuade our wills freely to submit ourselves to His

\* Ps. xx. 4.

sovereignty. And the way of His sovereignty is the Blessed Sacrament upon the altar. The Sacred Heart of Jesus Christ our Lord and King is there always reigning, by the power of His love, attracting the human will in all its freedom to Himself. Out of the unwilling, He creates the willing; not by constraint, but by the sweetness of His Presence, which makes them voluntarily cast off their unbelief and disobedience, and of their own free will submit themselves to Him.

Lastly, when hereafter we shall stand before Him as our King and Judge, the Apostle St. James declares that we shall be "judged by the law of liberty."\* He bids us, therefore, to use it wisely: "So speak ye and so do, as being to be judged by the law of liberty." In that

St. James ii. 12.



day we shall not be judged for anything we could not do or leave undone, nor for anything we could not know. We shall be judged for that which we might have known, and might have done or refrained from doing. We shall be tried by that which we have known and done; and we shall be compelled to lay our hand upon our mouth, and to confess that, in all our life, we never did evil in thought, word, or deed, but we might have refrained from doing it, and might have done good if we had had the will; that every act of evil was a free act, and an irrational and immoral abuse of our will.

Time forbids me now to draw out examples of this evident truth. Take any habit in which at this moment you may be entangled, — such as ambition,

pride, sloth, self-indulgence, jealousy, insincerity, be it what it may,—tell me whether the first acts of it were not perfectly voluntary, and the second and the third—ay, and the first, second, and third years of its continuance? If now it has become ingrained in your character,—if now you have become, and are at this time, proud, ambitious, slothful, jealous, insincere, so that you cry in secret: “I am so fast bound in these chains of iron, that I can never break these bonds,”—know that you have forged them for yourselves, and at the last day will have to give an account of every several and voluntary act, whereby you have willingly forged those links. You laid them upon the anvil, and have deliberately welded them with your own hand, until with your own hand

you have bound yourselves in those chains.

Lastly, we shall have to give an account of all the good we have left undone; and it is certain that we neglect all day long opportunities of doing good, of making acts of love of God and our neighbor. In that day our Lord will say to each one of us: "I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you clothed Me not; sick, and in prison, and you did not visit Me."\* All the day long, our life and lot are full of these opportunities, and we allow them to pass away. They are golden opportunities, like the seed-time and the harvest, which, with all their treasures, pass with the year

\* St. Matt. xxv. 42, 43.

and return no more. We shall have to give an account in that day of the free use we have made of all our manifold stewardship; of the gifts of nature; of the faculties of the soul; of the graces of the Holy Ghost; of the providences of God over our life; of the opportunities which have been so countless and so fertile, surpassing even our recognition; and of all the loving visitations of God, whereby He would have brought us to Himself.

Remember the words you have said this morning, and before you lie down will say to-night. Remember what I have said, when on your knees you say the prayer which our Lord has taught us: "Thy kingdom come" — let thy sovereignty reign over my will. "Thy will be done on earth, as it is in heaven," — let thy most holy,

most sweet, most perfect will be done in me, and by me, and about me, in all things, and always, now and for ever.

## LECTURE III.

## THE SOVEREIGNTY OF GOD OVER SOCIETY.

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*"Behold, a King shall reign in justice, and  
princes shall reign in judgment." Isaias  
xxxii. 1.*

WHATSOEVER may be the first and typical fulfilment of this prophecy, no one can fail to see its true and ultimate fulfilment in the kingdom of Jesus Christ. It is a vision of that which is singular upon earth — a just king; that is, a king who, holding supreme power, reflects not only the authority of the King of kings, but also His character. Such a one is a king after God's own

heart. Justice is the sum of the perfections of God, the bond of all the Divine attributes of wisdom, power, mercy, and sanctity. A just king, therefore, is one who, having supreme authority, uses it in wisdom, mercy, and equity. David's highest title of glory was, that he was a man after God's own heart. His heart was conformed to the King of kings, and in the exercise of his power, in making and in executing his laws, he manifested that heart of justice to his people. Such a kingdom is a kingdom of order, peace, liberty, and equality; because, whatever be their social and accidental inequalities, all subjects are, by the supreme authority, treated equally before the law.

Such, then, is the vision of the prophecy; and it is more than a prophecy

—it is a promise. It not only foretells that such a kingdom of justice shall be, but it promises that that kingdom shall exist on earth.

Now, I have already spoken to you of the sovereignty of God over the intellect and over the will of individual men. Our submission to this sovereignty is, I explained, by the act of faith, in response to the command of God that we should believe; and an act of obedience to His Divine will, as it is revealed to us, in response to the commandment that we should obey. What I have now to do is to extend this subject; and these two primary truths lie at the base of what I am about to add — I mean the sovereignty of God over society.

Society is a collection of individuals, not told by number, but united, ordered



and organized by an intrinsic law of their nature. For when God made man, He made society. Society was a part of the first creation ; society springs out of the creation of man, because from man comes the family, and from the family comes the people, and from the people comes the State. The whole civil order of the world is nothing but the growth of that society which lay in the first man, as the tree lies in the seed. Therefore in our very nature there is the society of mankind ; and, as I said before, society does not mean merely men told by the head. Numbers do not constitute a people. That which constitutes a people is the principle of order, authority, and law, social relations, social rights, social duty. Where those things are not, or are trampled down, there may be a multi-

tude, but there cannot be a people. The gospel of the present day is not the gospel of the society which God created, but the gospel of anarchy. It declares that the multitude of men, told by number and voting by plebiscites, constitutes society. Therefore when I say that God has a sovereignty over society, I mean that he has a sovereignty over those ordered relations of man to man, constituted by Himself in the creation of mankind. The first principle, then, of society is authority ; the second is obedience ; and the third is mutual justice, whatsoever be the varied, accidental, and providential inequalities between man and man.

I affirm, then, that there is in this world, in the order of nature, such a society as I have described. And as the Son of God Incarnate redeemed man-

kind by His precious Blood, so he has purchased for Himself, not only man with his individual intellect and will, but also the collective society of man as God created it. What we call Christianity is, in fact, the sovereignty of Jesus Christ over mankind. In so far as men are Christian, they are subjects of Jesus Christ; and in so far as they revolt from Him, they are but rebels, because He is the King of that society *de jure*, that is, by right, and *de facto*, that is, in fact. He is *de jure*, by right, King over every baptized soul; and He is not only *de jure*, but *de facto*, King over all those that are faithful to His laws. Those who, being baptized, rebel against His laws, are no longer subject to Him *de facto*; but they are subject *de jure*, that is, by right, because they have been redeemed by Him, and regener-

ated in baptism. What, then, I purpose to show is, that there exists in the world a kingdom of which Jesus Christ is the King, and that He has a sovereignty, and exercises that sovereignty over it. The confusions we see in the world are no contradiction to what I have said — that He is, both by right and by fact, King and Sovereign over those who are faithful to His laws. He is sovereign still by right — though, through their rebellion, not sovereign by fact — over those who break those laws.

Bear in mind, I am speaking of this kingdom as God has made it, and not as man has marred it. That kingdom, as God made it, I will now go on to describe; that kingdom, as man has marred it, will be our subject hereafter.

1. First, then, when the Son of God

became incarnate, He came into the world, and gathered His disciples about Him. In that act He founded His kingdom. The preaching of John was: "The kingdom of heaven is at hand." \* The kingdom of heaven came when God was manifested in the flesh, by His death redeemed the world, by His resurrection vindicated His sovereignty, and by his ascension took possession of His throne. By His Incarnation He had deified the nature of man, and not only restored, but elevated, man above his previous state in creation. He elevated not only man, but the society of man, which, as I said, lies in man's very nature. The first Adam was mere man, united with God, indeed; but through his disobedience he wrecked himself, and in himself all the society of man-

\* St. Matt. iii. 2.

kind. The second Adam is the Son of God Incarnate, in whom man is not only redeemed and elevated, but the whole society of mankind also ; and neither man nor the society of man can again be wrecked, in so far as it is obedient and faithful to the Incarnate Son of God.

I will say, then, for clearness' sake, that the society He founded is His mystical Body, or the Church, as we shall hereafter see. Our Divine Lord restored man and society in His person when He deified our manhood, our intelligence, heart, will, our whole nature, soul and body. When He gathered His disciples about Him, He elevated them also. He illuminated them with the knowledge of God and His kingdom ; He infused into them the grace of His Holy Spirit ; He shed abroad in their heart the law

of love to God and man ; He inspired their will with the law of obedience : He elevated them above the natural state in which they were born. " That which is born of the flesh is flesh," and such they were at their first birth. " That which is born of the Spirit is spirit," and such they were by contact with the Son of God in the regeneration. And being elevated to a higher state of faith, light, love, and obedience, He assimilated them to Himself ; He changed them into His own likeness. The first Adam was defaced and disfigured, the image and likeness of God in him were shattered ; but the likeness and image of God were manifested again, in their perfection, in the face of Jesus Christ. As St. Paul says : " God, who commanded the light to shine out of darkness, hath shined in our hearts

to give the light of the knowledge of the glory of God, in the face of Jesus Christ." \* Again he says: "We all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord." † And St. John writes: "We saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth. . . . And of His fulness we all have received, and grace for grace;" ‡ that is to say, the fellowship of the disciples with their Lord, His daily conversation with them, the assimilating power of His life and of His example, changed them. Their heart, mind, and will were gradually transfigured into His own likeness; and as he changed them into His

\* 2 Cor. iv. 6.

† 2 Cor. iii. 18.

‡ St. John i. 14, 16.



own likeness, so He united them together. They became of one mind, one heart, one will; they had one faith, one vision of God, one Guide, one Teacher, one law. There was wrought in them an intrinsic change, which perfectly united them one with another; so that their thoughts, affections, volitions, being subject by faith to the sovereignty of their Divine Master, were assimilated to each other. There grew up an intrinsic unity in the hearts of the disciples; and therefore the external unity with which they adhered to Him and to one another, was the result and consequence of this internal unity of mind and will. He thus organized them together. He made one of them to be the first, and all the rest to be equal. He gave to that one an authority, and He gave to them all a partici-

pation, not of that sole primacy, but of all other powers which He gave to Peter, and so knit them into one perfect society, of which He Himself was the visible Head whilst on earth, and His Vicar when He ascended into heaven. This is what we call His Church, or Mystical Body.

When He ascended into heaven and sent the Holy Ghost, His disciples and all who believed in Him were united to Him by the indwelling of the Spirit of God. He thereby became their Head. They became His members, and were members one with another in one organized body, so compacted and fitted together, that as the body of a man, quickened and animated by one life, grows to its perfection, so with the Mystical Body of Christ. He bestowed on it a participation of His own preroga-

tives : it became imperishable, because He has immortal life ; it became indissolubly one, because He is the only Son of God ; it became infallible, because He is the Divine Truth, and He cannot err, and the Spirit of Truth inhabits it ; it became sovereign in the world, because it is the representative of Himself, and exercises His sovereignty among the nations of the earth.

Such, then, was the first founding of His kingdom. In its expansion afterwards, when he said to His disciples, "All power in heaven and earth is given unto Me ; go ye, therefore, and teach all nations," He claimed sovereignty in the most ample and explicit terms. He who has all authority, lacks nothing. There is no power supreme over Him who has all authority. And having all power, He therefore said to them : "I

dispose unto you a kingdom, as My Father hath disposed unto Me." More explicit language could not be found to declare that the power which He gave to His Apostles was a royal power; that it was a participation of His own sovereignty, and given in virtue of the right of delegation which He received from His Father. When He said: "My kingdom is not of this world," He did not intend—as some blindly and almost incomprehensibly misunderstand Him,—that He denied His kingdom to be in this world. He affirmed it to be in this world, but not of it; that is, that the source of its authority, the fountain of its jurisdiction, the sanctions of its laws, the powers of its executive, are from His Eternal Father. It therefore does not derive its authority, sovereignty, jurisdiction, powers, rights, from

this world. All these are not of men, but of God. They are not the grants or concessions of kings, princes, legislatures; nor do they come from the multitude by universal suffrage. They are of God, delegations of the Eternal King to His Incarnate Son. They are supernatural, Divine, intangible by human control, imperishable, sovereign over all.

2. When, therefore, He sent out His Apostles, it was to execute the same commission He had received Himself. What He was among the Apostles, they were to be among the nations of the world. They began by elevating men and families wheresoever they went. They communicated the same light, faith, grace, and laws, which they had first received. The illumination of faith, the gift of regeneration, the grace of

the Holy Sacraments, the laws of the kingdom of God, the Ten Commandments interpreted not in the letter only but in the spirit, the Two Precepts of Charity, the Eight Beatitudes; these were the laws of the heavenly kingdom, and these the Apostles gave to the nations of the world. The nations of the world, so far as they received those laws, were elevated to a higher order, and were assimilated to the Master from whom those laws were derived. As faith and the laws of Christianity, they took possession of men, of households, and of people; they were assimilated to the same pattern and the same perfection. When the Apostle said: "Be ye also followers of me, as I also am of Christ,"\* he meant to say, "In me you

\* 1 Cor. xi. 1.

see the dimmed and imperfect reflection of that perfect image and pattern which I am bid to represent ; follow me, as I follow Christ. I am indeed among you as an example ; so far as I truly represent Him to whom all men, illuminated by faith, are to be conformed—the Second Adam, the Son of God, who is now at the right hand of His Father.” As they were assimilated to that type, they were united together by the infused grace of charity, and by the supernatural union, which drew the world to believe in the Unity of God. That supernatural and miraculous union of the first Christians was the testimony and proof of the Unity of God, from whom they received their law. As our Divine Lord prayed to His Father: “That they also may be one in Us, that the world may believe that Thou hast

sent Me.”\* And the world beheld in wonder, if it did not yet believe. The world acknowledged this supernatural unity, saying: “See how these Christians love one another.” It was a phenomenon never seen before, a fruit that never grew on any other tree, since sin cursed the earth. As they were united, so they were organized together; and there grew up in the world the true Vine and the branches,—the one world-wide organization, the one life-giving society of men—united by baptism, faith, and worship; by submission to one authority; by the recognition of one visible Head—the sole fountain of supernatural knowledge and supernatural power. There was one hand which held the two keys of jurisdiction and of science—that is, of supreme power

\* St. John xvii. 21.



and of the perfect knowledge of faith: and that one hand was the hand of him who bears the representative character of the Vicar of his Divine Master. In this organization — which, being visible, speaks to the eye, and having a living voice speaks audibly to the ear — there was a work of God's grace, even more supernatural, more perfect, and more marvellous. The Church has a visible body; so had the old Roman Empire; so has now the Empire of Britian: but the Church has what they had not — it has a soul, and that soul consists in a spiritual unity, which emanates from God the Holy Ghost, who dwells in it, and animates it by faith, hope, and charity — by the seven gifts of the Holy Ghost, by the Eight Beatitudes in their ripeness and perfection, by the law of charity to God and man — thereby pro-

• ducing a perfect internal unity of mind, intellect, conscience and will, which God alone can create. This unity of the Church, both external and internal, which the world is always endeavoring to destroy, yet can neither destroy nor deny, stands perpetually in the world as the Visible Witness of the sovereignty of Jesus Christ. But we have not yet reached to the full meaning of these words.

3. I have, thus far, described the Church in its root, as our Lord planted it; and in its extension, as the Apostles spread it abroad. Thenceforward it has grown as a tree, rising in stature and strength, overshadowing the whole world. But the action of the Church among the nations has been to create the Christian world. By the Christian world, I mean that the Church has per-

vaded, penetrated, and outwardly governed races and nations of men, who are not all internally obedient by faith and charity to the laws of grace. More than this, it has controlled the material power, the physical or brute force of mankind. There are but two kinds of force in the world — material and moral; and the force of the sovereignty of Jesus Christ is the moral force of law and right. The force of man is the force of his arm, of his will, of combination, coercion, criminal codes, capital punishment, warfare, conflicts between nation and nation until one beats the other down and tramples in its blood. This is the sovereign power of mankind, unrestrained by the sovereignty of Jesus Christ. Such it was before that sovereignty was revealed from heaven; such it would be again, if that

sovereignty could ever cease; such it is always and everywhere, in proportion as that sovereignty grows weak in its control over the hearts of men.

This moral power of law and right, first acting upon individuals, then upon households, then upon cities, then upon races, began to create the new Christian civilization. The Church possessed, in the time of St. Gregory the Great, three-and-twenty provinces. The possessions over which the Vicar of Jesus Christ ruled, until sacrilege robbed him the other day, were called the Patrimony of the Church; and some twenty-three like to it were possessed by St Gregory the Great. They extended over the greater part of Italy, the south of France, along the shores of the Adriatic, the north of Africa, Sicily, the islands of the Mediterra-

nean. Divine providence so ordered that these patrimonies, being committed to the patriarchal care and government of the Vicar of Jesus Christ should become the first portions of human society which were reduced to obedience to the Christian law. In these patrimonies the germs of Christian civilization were planted. They first received the Christian law of marriage, the abolition of slavery, Christian education of children, just arbitration of Christian judges, mutual respect, fair dealing between man and man. They became the first provinces of that Christian world which has now grown up into the maturity of Christendom. There is not to be found in history anything more beautiful, more patriarchal, or reflecting more brightly the peaceful and majestic justice of our Divine Lord in

the Mountain, legislating in the Eight Beatitudes, than the paternal sway of St. Gregory the Great, the Apostle of England. Those twenty-three patrimonies of the Church, as I have said elsewhere,\* wrought as the leaven in the meal; and the Christian civilization ripened in them, became the germ of the Christian civilization which afterwards formed the nations of Christian Europe. Where, then, were Spain, France, Germany, and England? They were races, divided in conflict. Some were wild in their ferocity; others had sunk again into paganism; some had not yet emerged from it. There was then no Christian Europe, such as we now know it. St. Gregory the Great ruled over those patrimonies, and ripened the first spring of the Chris-

\* Four Evils of the Day, pp. 85, 86.

tian world. He sowed broadcast in the furrows of Europe those seeds of Christian progress and order of which men at this day are so proud, though they are trampling them down. Then the nations began to spring — Lombardy, Spain, France, Germany, and England. It was the action of the Vicar of Jesus Christ which made them what they are. Spain was torn by heresy, invaded by Saracens, infected by Judaism, divided into conflicting kingdoms, when the Councils of Toledo, legislating by the precepts of the Christian law, knit together the many races of the peninsula into one great people. So it was in England. The Heptarchy was in perpetual conflict, seven kingdoms warring against each other, until Christianity, entering and subduing them to one faith, one law, one su-

preme Pastor, blended them into one ; and the Christian monarchy of England arose, and endures to this day. So was it with other nations of our Christian world. And after this was done, another work began : they were then united together, and Christendom arose. What the Church had done in Spain and England, it did throughout the whole of Europe. It knit the nations together into a federation of Christian kingdoms and people, and created the unity and order of Christendom, which is the manifestation of the sovereignty of Jesus Christ over the civil powers of the world. But this subject is too large : I can but sum it up in these few words.

What has the world, then, gained by the sovereignty of Jesus Christ ? The extinction of slavery, — and let any



man weigh what those words mean, remembering what slavery was in the ancient world. Secondly, the sanctification of Christian households, by the laws of domestic purity and the laws of marriage. Thirdly, the Christian education of children. Fourthly, the redemption of woman; the raising her from the degradation in which she was before her regeneration in Christ, to be the handmaid of the Immaculate Mother of God, and to be respected by men, as being the image of the Mother of their Redeemer. Once more, the restraining of warfare, which before was the lawless and brute violence of men and nations, without recognition of mercy and justice. War itself was tempered with mercy under the legislation of the Church and the supreme arbitrament of the Vicar of Jesus

Christ. Again, the civil code of every country, which still retained, even in its Christianity, the severity and sanguinary rigor of its past, was gradually mitigated from age to age, until the severities of the old world were in great measure effaced. In passing, let me protest against a common and monstrous inversion of the truth. The Church is accused of sanctioning and encouraging severities in the criminal code, which the milder legislation of princes has mitigated. The Church always retained the severities of law to the utmost of its power, from age to age; but the hands of men in iron mail were too strong to be stayed by the light pastoral staff of the Church. The Church would have extinguished long ago the cruelties of the penal code, if it had obtained the power.

There was also introduced among the society of men a quality never known before — the charity of the Sacred Heart of Jesus. The manifold charity of the Good Shepherd and of the Good Physician, — tenderness to the sick, to the sorrowing, to the orphan, to the widow, to the prisoner, to the outcast, to the poor, — these are the ripe fruits of the Sermon on the Mount, and came from no other tree. Again, mutual respect among all classes and ranks of men. When I say *respect*, I do not mean only or chiefly the respect of the lower for those above them, but I mean emphatically the respect of those in authority for those who are beneath them, because they see in them the image of God, and the purchase of the Precious Blood of Jesus Christ.

These, then, are some of the fruits

of the Christian civilization, which the world had never known before. The sovereignty of Jesus Christ consists therefore in this: that whereas, in the order of nature, there was a human society such as I first described, and whereas in the order which is supernatural there is a society created by our Divine Lord Himself, — which is His Church, — the sovereignty of Jesus Christ consists in the Union of those two creations of God; in their perfect amity, intimate concord, mutual co-operation, united recognition of One Master, One Lord, One Sovereign; or, in other words, that what is called the Church and State form one sovereignty, under one Supreme Head. Woe to the man, woe to the people, that preach their separation! Woe to the world, when they shall be separated! The

prophet Isaias, foretelling the sovereignty of this Just King, describes it thus: "The land that was desolate and impassable shall be glad; and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise. The glory of Libanus is given to it; the beauty of Carmel and Saron; they shall see the glory of the Lord, and the beauty of our God."\* And again he says, speaking of the man of faith: "His eyes shall see the king in his beauty."† Who is the king but Jesus Christ? what is the beauty but the manifestation of his kingdom? Perhaps some will say: "Yes, in heaven." I answer: "Yes; but also upon earth; or what do you mean day by day in praying, 'Thy kingdom come; Thy will

\* Isaias xxxv. 1, 2. .

† Ibid. xxxiii. 17.

be done on earth as it is in heaven'?" To be blind to God's kingdom in the midst of us is Judaism. When the Messiah came, the men of Jerusalem were looking for a king of glory. When He came in humiliation, they did not know Him. As the Apostle says: "For if they had known it, they would never have crucified the Lord of glory."\* Men are now going the same way; they are postponing the manifestation of His kingdom to the future,—shutting it up in the unseen world, that it may not trouble our peace with its justice or disturb our politics with its authority.

There are two consequences to be drawn from what I have said. The one is this: that though His kingdom—as our Lord Himself said—is not of this

\* 1 Cor. ii. 8.

world, it is nevertheless here as the sphere of its manifestation. The kingdom of Jesus Christ, then, the Church and the Christian world, are here and visible; and they are not only here and visible, but they are local. Under the Old Law, Jerusalem was the head of Israel, the centre from which the Law went forth; there was the sanctuary and the priesthood; there too was the Temple, in which the high-priest ministered; and all this was typical. "For the law having a shadow of good things to come, not the very image of the things,"\* the substance came under the New Law. What, then, corresponds now to Jerusalem under the Old Law? It is the cant of controversy, it is the affectation of scepticism, for any man to shut his eyes and pretend that Chris-

\* Heb. x. 1.

tendom, which he admits to have a circumference, has no centre. It is the audacity of unbelief to say, that the centre has been any other than Rome. No man, with the page of history before him, can find any other solution of the things I have been saying, except in the history of the Pontiffs, the Vicars of Jesus Christ. Rome is visibly and self-evidently the head and centre of the Christian order. Rome is as surely the seat of the sovereignty of God in the Church of the Gentiles as Jerusalem was in that of the Jews. The Vicar of the Incarnate Word dwells there by the dispensation of Divine Providence. The world has striven to cast him out for eighteen centuries, and has never been able to displace him. Five-and-forty times it has striven to drive him out, or to keep him out, or to



overturn the throne of the Vicar of Jesus Christ; but in vain. If he disappear for a moment, in a little while he is to be found once more reigning at the Tomb of the Apostles. If he be absent for half a century, his return is only the more supernatural. Such is the mere matter of fact. But I will go on to something that men will not deny. Rome has been the Mother of Churches. It may not, indeed, have been the Mother of all the Churches, because the Apostles went out from Jerusalem, and the disciples were first called Christians at Antioch. But if Rome has not been the Mother of all the Churches of the East, assuredly it is the Mother of the Churches of the West. It is the Mother of the Christianity of Ireland, of England, of Germany; and so I might go on. It has been the Mother of the

Churches of the West, and the Foster-mother of the Churches of the world. It has ever been and ever must be the Teacher and Guide of Churches, the Chief Witness of the Incarnation, the Chief Apostle of what our Lord taught, of what our Lord commanded; the Chief Judge of all controversies, the Chief Interpreter of the faith, the Chief Doctor and Pastor of the Universal Church. So the Council of Florence declares, and so the Council of the Vatican the other day expounded, with a voice which is infallible, in virtue of that same special promise of Divine assistance made by the Son of God to Peter, and in him to all who sit in his seat forever.

Not only so, but, as I have already very briefly traced, Rome is the mother of nations. If it be Christianity which

has civilized the world, it is Rome which has sustained Christianity. The patrimonies of the Church were the seed-plot of Europe. And for all these causes and reasons, Rome is the capital of Christendom. It was never the capital of Italy. When Italy and Rome were one, Italy was united to Rome, and not Rome to Italy. Rome had a world-wide empire, of which Italy was a part. The claim of that part to appropriate the whole is a stupendous usurpation. It is a usurpation upon your rights, and upon mine, and upon the rights of every Christian nation and every Christian man under heaven.

From east to west the whole of Christendom claims Rome as its head and as its home ; and every nation throughout the world goes up to Rome, as the tribes of Israel went up to Jerusalem. God

has so ordered it. There are two special reasons why we hold it so to be, both a matter of faith and a matter of principle.

First, God has so ordered the organization, constitution, and authority of His visible Church on earth. He has made Rome the seat of the Vicar of His Incarnate Son ; and from that seat or throne goes forth the supreme authority, both of jurisdiction and of doctrine, whereby the purity and the liberty of the Church throughout the world are perpetually preserved. Satan is wise enough to know that, if he can strike a blow on the head, he is inflicting a deadly wound upon the whole body ; and for that reason the warfare from the beginning has been against Rome. This is one reason.

The other is : that Rome is the bond

or link between the two societies, natural and supernatural, of which I have been speaking. In the one person who is both Pontiff and King, the two societies and the two authorities in the world, spiritual and temporal, are united. As we have seen that the union of these is the will and purpose of our Divine Redeemer, we therefore insist upon it as a matter of principle. Every power, whatsoever it be, that attempts to dissolve the union which God has created, is fighting against God. We contend for this, not so much for the sake of the Church, which is imperishable, and will live to the end of the world in all the plenitude of its majesty, but for the sake of the civil society of mankind, which, as we shall see hereafter, when separated from Christianity, will go to dissolution.

What, then, is it that men call the temporal power of the Pope? I am weary of the words. It simply means this, — the union, in one person, of the supreme authority which links together the two societies God has created for the sanctification of mankind. You know full well there never was any period of Christianity in which the spiritual authority of Rome first, and next its temporal power, has not been the special object of assault. You know the events at this moment. Do not be afraid. Fear nothing. As long as the Christian world exists, the Christian world will recognize Jesus Christ to be the Son of God, and the Pontiff to be His Vicar. It will obey the law of justice which consecrates the providential order whereby he is a sovereign among kings. Though this may be overcloud-

ed for a moment, as it has been forty times before, and may be a forty-first, it will not be destroyed. If it were, the Christian world would have committed suicide; but I have better hopes. Do not fear, then. The Scottish nation, when, by an unhappy vehemence, they cast off their obedience to the Vicar of Jesus Christ, and also the authority of the bishops who were set over them, had the faith and the wisdom to retain two things, which they hold fast to this day — the absolute independence of man and of conscience, in all things spiritual, of all civil powers; and also what they call, in true and expressive language, “the crown-rights of Jesus Christ;” that is to say, the sovereignty of our Divine Lord, and of His kingdom, over all rulers and civil laws. Seeing a great nation retain these two principles, I have hopes for it.

You, as children of the Catholic Church, have not only retained those things, but you have retained them with the pastoral care of the Apostles, and with the supreme authority of the Vicar of Jesus Christ. You owe him, therefore, fidelity, obedience of heart, of mind, and will, submission of intellect and of all your powers to the revealed law of God. You owe him a generous obedience. That which we call the spirit of a good Catholic means a generous love and generous fidelity, as to the Delegate of a Divine Master and a Divine King, who is our King by right and by fact. Honor him, then; love him, and obey him. The desolate and impassable land, which once blossomed as the lily, is growing desolate and impassable once more. Wars choke up its highways, armed men are upon



all its paths, desolation and barrenness are where the smiling fields and waving harvests were a year ago; and this is a type of the Christian world as it is before God. The glory of Libanus, and the beauty of Saron and of Carmel, are trampled down; but be not afraid. The words of the prophet are the words of God: "I beheld in the visions of the night, and lo, one like the Son of Man came in the clouds of heaven, and He came even to the Ancient of Days; and they presented Him before Him. And He gave Him power, and glory, and a kingdom; and all peoples, tribes, and tongues shall serve Him: His power is an everlasting power, that shall not be taken away; and His kingdom that shall not be destroyed." \*

\* Daniel vii. 13, 14.

## LECTURE IV.

### THE SOVEREIGNTY OF THE DIVINE HEAD OF THE CHURCH.

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*“I am the Resurrection and the Life: he that believeth in Me, although He be dead, shall live: and every one that liveth, and believeth in Me, shall not die for ever.”* John xi. 25, 26.

IN the end of the Sabbath, and in the dawn of the morning, Mary Magdalene and the other Mary came to the sepulchre. And there was a great earthquake. The angel of the Lord descended from heaven, and rolled away the stone from the door of the sepulchre, and sat upon it. His face

was as the lightning, and his raiment white as snow ; and for fear of him, the soldiers who kept the sepulchre trembled, and were as dead men. And he said to the women: Fear not you, for ye seek Jesus who was crucified. He is not here. He is risen. Come, see the place where the Lord was laid.

In this was fulfilled the declaration of Jesus by the tomb of Lazarus: "I am the Resurrection and the Life." He did not say: "I will give life, I will raise from the dead." He said: "I am the Life, I am the Resurrection; the Life and the Resurrection are Myself." That is: "I am Who am, the Self-existent, the Life and the Life-giver." The Life is God, and God is the Life of all things. He is the Fountain of life; and He who is the Fountain of life is alone the Resurrection. He who can

give life is alone He who can restore life. To do this is a Divine and sovereign act, and is the prerogative of God only. Therefore, by the Resurrection, our Divine Lord is manifested in His Godhead, in the sovereignty of His power, in His victory over sin and death, and in His royalty over the creation of God. This is also the meaning of His words when He said: "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. . . . Therefore doth My Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me; I lay it down of myself, and I have power to lay it down, and I have power to take it up again."\* His Incarnation, His Death, His Resurrection, were all alike sovereign acts of Divine will and of Divine power.

\* St. John x. 11-18.

1. In His Incarnation, by an act of His own Divine will, He took our humanity, assuming the intelligence of a human soul, and uniting it with the Uncreated Intelligence, which is the Son of God ; and in assuming a human soul like ours — a soul perfect in reason, heart, and will — He beatified it ; that is, it was admitted to the Beatific Vision and to the Beatific Union. His manhood was elevated above the order of nature. It was deified, but it was human still. In assuming a human soul, He likewise assumed a human body, and in all things a body like our own — with the same flesh, and bones, and nerves, and blood ; with the same susceptibility of suffering, the same capacity of pain, of hunger, thirst, sorrow, weariness, passion, and death. And because He took to Himself a human

nature whole and perfect, there were two natures alike whole and perfect—Godhead and manhood united in One Person. No human person was there, but One only Person, and that Divine—God Himself Incarnate. Over the Divine countenance He drew the veil of His humanity, so that the splendor and glory of His Person were hidden from the eyes of men. On Mount Tabor, for a moment, the light of His majesty was seen; but in the years of His humiliation, His humanity alone was manifest to sense. The veil was upon the face of His Godhead.

2. As, then, the assumption of our humanity was an act of His free and sovereign will, so also was the laying down of His life. He gave Himself to suffer. He gave His Body to the scourge, and to the thorns, and to the

nails. He was furrowed, pierced, and wounded by the instruments of passion. His Precious Blood streamed from Him, His vital spirit was drained away. He gave His Soul to three and thirty years of mental sorrows, and to His dereliction in the Garden, and to the darkness of His agony. When the hour was come, by His own free sovereign will He untied the knot of Almighty power, whereby body and soul, in man, are joined together. The "silver cord" was broken, and He bowed His head, and by a sovereign act gave up the ghost. The Passion was indeed a sufficient cause of death to any human nature: nevertheless, His dying was voluntary; for He had power to sustain His human life; but, by His own free, sovereign, and Divine will, He withheld that sustaining power, and by a voluntary act gave up the ghost.

3. And as He laid down His life by a free act of His own will, so He resumed it again. In the moment when the Divine Soul of Jesus parted from the Body, it passed forever from the desolation of His agony into the light of the Vision of God. Throughout His earthly life of sorrow He was at all times in the Vision of God. In the hour of His desolation, He willingly hid it from Him ; but when that passing cloud upon the light of His soul was over, He entered again and forever into the light of bliss. The deified human soul of Jesus in that moment entered, in our behalf, into the final possession and the eternal fruition of the glory of God. The light of the Sun of Justice then arose upon the world unseen. The realms beyond the grave — where the patriarchs, prophets, saints, martyrs,



penitents of the Old Law, waited for the Redeemer — were illuminated by His coming; the invisible world, which in our Creed we call Hell; the realm of the departed, in which were waiting together — though parted and distinct in companies — the saints of the kingdom of God, though the kingdom of God was not yet opened; those also who were purifying and expiating for the Vision of God, to be revealed hereafter; and those who were lost eternally.

To all He was made known: to the saints as their Redeemer, fulfilling the promise made to the faithful who had looked for Him from the beginning of the world; to the penitent who had turned in hope to the promise of a Redeemer; and to the lost, who would not believe the Word of God. To them

was revealed the light of the truth and of the majesty of God against whom they had sinned. They had in their day received light enough to know Him, and grace enough in all hours, and in all temptations, to have turned from sin to God, and to have attained salvation, had they only willed to be saved.

While this Divine work was accomplishing, the Body was taken from the Cross ; but never for one moment was either the body or the soul of His humanity separated from the Godhead of the Eternal Son. The body and soul were parted indeed from each other in natural death, but the body and soul were alike united indissolubly by the Hypostatic Union—that is, by the personal assumption of our manhood into God—to the Person of the Eternal Son. From the moment of the Incar-

nation to all eternity, Jesus remains the same indissolubly, two natures in one Person. As the soul of Jesus in the world unseen was a manifestation of God, so the Body which hung lifeless on the Cross—the lifeless form which, when the nails were drawn from the hands and feet, was lowered into the bosom of His Immaculate Mother—was the Body of the Incarnate Son of God. With loving care it was swathed in the grave clothes, it was anointed with the ointments, it was embalmed with the spices, it was borne lovingly to the tomb, and laid in the sepulchre upon the mouth of which the stone was rolled. But it was not ointments or spices that embalmed that Sacred Body: there was no need of them to stay corruption; over that Body corruption had no power, because union with the God-

head sustained its incorruption. The true embalming of that Sacred Flesh was its union with the Godhead ; and that Sacred Flesh was incorruptible because the Son of God, by His sovereign will, stayed the progress of the dishonors of the grave.

Then came the re-assumption, by the same free act of His sovereign power. All through that night, while the watches were set, and the guards kept the sepulchre, and the seals remained unbroken upon the stone, there was light, and worship, and watching, and energy within the tomb. Within that closed sepulchre there was a Divine power, the presence of the Son of God, who, having laid down His life, was preparing to take it up again. The Divine creating power which had fashioned His own humanity, restored it

again from the wounds and dishonors of His Passion. The Divine will smoothed out the furrows of the scourge, healed the piercing of the thorns, closed the wounds of the nails, and effaced from His Sacred Flesh all tokens of humiliation, save only the five Sacred Wounds in hands, and feet, and side, which still remain, and in eternity will remain for ever, as the tokens of our redemption and the pledges of His everlasting love. When that Sacred Flesh was once more restored to its perfection and glory, the Divine soul of Jesus clothed itself therewith as with a garment.

As in the moment of the Incarnation He arrayed Himself in our humanity, so once more, in the tomb, He took up again that Sacred Body, reanimated it, quickened it again in every pulse, and

in every vibration of human life. He raised it to a state of immortality ; He elevated it above the conditions of nature. He passed out of that tomb before the stone was rolled from its mouth, before the seals were broken. By His Divine Omnipotence He passed forth, because that which was mortal had become immortal ; that which had been passible was now impassible ; that which was before as our nature in the state of death, had become glorious, subtle, and Divine. He endowed His Body with the four gifts of glory which He has promised to us all. That which shall be the inheritance of all His members, He first assumed to Himself.

Such, then, was the resurrection of Jesus Christ. He had laid down His life, and He took it up again, fulfilling His promise, " I am the Resurrection, I

am the Life." In Him all men shall rise. "As in Adam all die, even so in Christ shall all be made alive. The first man is of the earth, earthly; the second man from heaven, heavenly. As is the earthly, so are the earthly; as is the heavenly, so are the heavenly."

In His Resurrection we all partake. "Christ is risen from the dead, the first fruits of them that sleep."\* All who live by Him, and by vital union are united with Him, rise together with Him; and therefore the Apostle says: "If you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on the earth; for you are dead, and your life is hidden with Christ in God."† And again he says, that God has raised Him up, "and hath raised us up togeth-

\* 1 Cor. xv. 20.

† Col. iii. 1-3.

er, and hath made us sit together in the heavenly places.”\*

The power of the resurrection of Jesus is upon every member of His Body: it is upon every one of you. In your baptism you were grafted into Christ; and if you be living members of His Body, the life of the Resurrection flowed into you: “Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?”† If any man have not the Spirit of Christ in him, he is none of His; but if He be in you, then being buried by baptism to death, you will also rise up with Him, by the power of Him who raised Jesus from the dead.

The plain consequence of this teaching is full of joy and of consolation.

First, it pledges to every one of us a

\* Ephes. ii. 6.

† 1 Cor. iii. 16.



resurrection hereafter to perfection and glory, the same as that of Jesus Himself, identical in all its circumstances. We are conquerors in Him, by Him, with Him, and through Him, over sin and death. If sin have no power over our will, death will have no power over our body or our soul, for we are made partakers of the first resurrection; and "Blessed and holy is he that hath part in the first resurrection; in these the second death hath no power."\* That is, if the resurrection of your baptism, and the indwelling of the Holy Ghost, and the risen life of Jesus Christ in your mortal body, be the law, and the rule, and the power which sustains you, then the death of the body is but a resting, a momentary passing sleep.

Jesus has plucked out the sting of

\* Apoc. xx. 6.

death ; for the sting of death is sin, and He has thereby turned death into slumber. Therefore Christians call their burial-places “cemeteries,” — sleeping-places, places of rest, of sweet, kindly, refreshing repose, after the toil of life is done. Therefore the living memories of those whom the world calls dead, and the Church knows to be alive, are ever fresh and vivid in the hearts of Christians. Therefore also the Communion of Saints — which the dull-hearted, cold-hearted world, with its clogged understanding, cannot comprehend — is to those who live by faith a family, a household, an eternal home, on the very threshold of which our feet now stand. There is a resurrection pledged to us all, and with that resurrection the perfect personal identity which we bear in this life. . We shall

be the same men, having the same minds, hearts, wills,—only with this change, that whereas here we are imperfect, there we shall be in perfection; whereas here, if the image of God be impressed upon us — as indeed it is — it is dim and faint, there we shall be as he has promised: “The just shall shine as the sun, in the kingdom of their Father.”\* But we shall be the same men still. The very same that have suffered, sorrowed, struggled, labored, hungered, and thirsted in this life, the same we shall be in the kingdom of the resurrection. And therefore there shall be a perfect and universal recognition one of another, and of all those bonds whereby we are united here. Jesus and Mary, the Mother and the Son, will be Mother and son to all eternity:

\* St. Matt. xiii. 43.

maternal and filial love will be glorified in the kingdom of heaven. Mary and Lazarus will be likewise brother and sister; Andrew and Peter, and James and John, in like manner will be bound together in eternal kindred: fraternal love and friendship shall then be glorified. So shall it be with all of you in the kingdom of God, in perfect personal identity, and perfect mutual recognition in that eternal home, in the everlasting bliss of our Father's house.

Such, then, is the personal sovereignty of Jesus Christ, manifested in Himself, and in His victory over death and the grave; and this sovereignty of life and immortality pervades His whole mystical Body now, and quickens every member of it. This is the meaning of St. John's words: "Grace be unto you and peace from Him, who is, and who

was, and who is to come; and from the seven spirits which are before His throne: and from Jesus Christ, who is the Faithful Witness, the First Begotten of the dead and the Prince of the kings of the earth; who hath loved us, and washed us from our sins in His own blood, and hath made us a kingdom, and priests to God and His Father: and to Him be glory and empire for ever and ever, Amen.”\* The Church on earth is the kingdom of the resurrection, and the sovereignty of its Divine Head is exercised through it, as the instrument of His power, and the manifestation of His government over the nations. This power He delegated in chief to His Vicar upon earth: the witness of the Divine Head of the mystical Body.

\* Apoc. i. 4-6.

We have already traced this sovereignty over the intellect and the will of man. We have traced it also over the civil society of the world, through that which is both the type and bond of all societies — His Church. For this end, He has provided His Church with a supreme authority residing in its visible head, and with supernatural endowments, derived from Himself. On these two points it may be well a little longer to delay; but at this time we can only touch the former. The presence of a supreme authority, delegated by Jesus Christ to His Vicar, has been ever acknowledged by the world by a twofold recognition. It recognizes it both by submission and by antagonism.

And here I would fain make an end, but for other thoughts that are forced upon me. Yesterday I read a notable

example of this homage of antagonism — a scornful, petulant attack upon those devoted sons of the Catholic Church in England, who during this Holy Week have knelt at the feet of the Vicar of Jesus Christ, testifying, in the name of us all, our fidelity and love to him and to the Master whom he represents. The writer of the article stated he did not wonder — and perhaps those who receive the teaching of such a writer may, like him, not wonder — if in the heart of some devout Catholics there may rise a doubt whether the temporal power of the Pope will ever again be restored, and if not restored, whether the spiritual power of the Pope will long survive. In the name of the Catholics of England, in whose name I have a right to speak, and in the name of Ireland, for whom I have no right but

that Ireland gives it me, and will not refuse. my words, I protest against the folly and falsehood of this senseless insinuation. There is no living Catholic in Great Britain or Ireland who for one moment doubts that the power in worldly things, with which our Divine Master has invested His Vicar on earth, will continue undiminished until the hour in which it shall have fulfilled its mission; and then, in the wreck of kingdoms and the desolation of the world, it will be rendered back to Him who gave it.

In the name, then, of every Catholic in these islands, I bear witness that he who thinks any Catholic child to imagine that the temporal power over temporal things is the basis of strength of the spiritual prerogatives of the Vicar of Jesus Christ, or that those



things are other than dust under his feet, that man, if he be not senseless, must be malicious. It is either the incapacity of the mind to understand, or the insincerity of the will that refuses to understand.

It may seem as if I have introduced a note of discord, and struck upon this day a sound out of harmony with the resurrection of Jesus Christ. Not so. He who rose from the dead, and said: "I am alive, and was dead; and behold, I am living for ever and ever, and have the keys of death and of hell,"\* is the same who said: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell" — the keys of which I hold — "shall not prevail against it." It is the power of the resurrection of Jesus Christ which

\* Apoc. i. 18.

quickens the Church of God. As the Head is Divine, and as the Head is the "Resurrection and the Life," so is the Body imperishable, and its authority indefectible and infallible. The universality, sanctity, structure, and unity of that one Body of Christ is indissoluble and imperishable. It cannot die; and that because its Head is the "Resurrection and the Life." Not only so, but it can never be bound. Jesus was bound with grave-clothes and laid in the grave, the stone upon the mouth of it was sealed, and guards set to watch it. The world would have hindered Him from rising.

Turn now to the history of the Church. When has king, or prince, or people, or revolution, ever prevailed to bind the living Church of God? At this moment, the Church of God is more wide-

spread, is more rooted in the hearts of mankind, is more abundantly multiplied beyond all example in its Apostolic power. Its Episcopate reaches beyond all bounds and limits of its former extent: its authority is so universally acknowledged by the loving hearts of its pastors and people, that greater unity and power has never yet been seen in the history of Christendom. Princes and legislatures, penal laws, laws of prohibition, imperial despotisms, royal corruption, sanguinary revolutions, have done their worst to bind the liberty of the Church of God; but the bonds have been broken, as the threads and the withes were broken by the hands of the "Deliverer of Israel." So it has been, and so it shall be. Let no man believe, then, that if the temporal circumstances of the Church be for a mo-

ment snatched from it, the Apostle will not go onward without wallet or staff, scrip or shoes, if need be. His work will be done: for it is God's work, and none can hinder it.

But there is another lesson these censors bring to mind, and for your sakes I must speak of it. In the same senseless and clamorous article I read these words: "The government of the Pope must go, because it is opposed to progress and modern civilization."

For the present, it is enough to say that "progress" and "modern civilization" mean this: the world going its own way without God and without Christ; excluding Christianity from legislation; excluding religion from the education of children; dissolving the bonds of marriage; repealing the tables of sanctity and purity, whereby

the marriage law has been protected; proclaiming that the public life of nations has no religion. This is "progress," this is "modern civilization," I acknowledge. Nations may grow cultivated and rich, scientific and prosperous; they may devote all their energies to this world; but they cannot serve God and mammon; and for that reason they serve mammon mightily, and they serve God never. Verily they have their reward: they prosper in this life, and that prosperity is all the recompense before them. Such, indeed, is "modern civilization" and "progress." And then they invite the Vicar of Jesus Christ, the representative of the Good Shepherd, the witness of truth upon earth, the teacher of the doctrines of Redemption, the expositor of the law of God, the guardian of the

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Seven Sacraments, the supreme judge of the law of domestic life, the chief father and pastor of the little ones of the flock,—they invite him to conform himself to “progress” and “modern civilization,” under the pain of losing his temporal power. Be it destroyed seventy times seven, before a compromise of truth be made! No Pontiff who has ever reigned in the chair of Peter, no head of the Catholic Church who represents the Incarnate Son of God, ever did, or can, or ever will compromise, for all the world contains, jot or tittle of the faith or law of Christ.

Here I would fain conclude; but I must press this “progress” and “modern civilization” a little farther. Let me trace it to its fountain; and that I may not detain you too long, I will only go a century back to show

what it has produced. In the last century, a new code of legislation was promulgated to the civilized and Christian world, called "The Principles of 1789." Those principles were laid down as the basis of the civil order of France: and not only so; they were intended to make France the apostle of civilization and progress throughout the Christian world. The example of perfection, and the capital of the modern world in its civilization and progress, was to be Paris. I need hardly say more. In eighty-two years there have been five revolutions in that city, all of them with bloodshed. No doubt you have all read of the blood which flowed during the First Revolution, as the first libation of those principles. I am old enough to remember the blood shed in Paris in the years 1830, 1848, and

1852. And how do you think Palm Sunday was kept this year in the centre of "modern civilization"? By the inauguration of a civil war. How has this Holy Week been sanctified? By daily battles of brother against brother. And Good Friday? By a fiercer encounter, by the seizure of the Archbishop and pastors of the flock, by the closing of the churches, by the spoiling of sanctuaries, by the prohibition of religion. The last tidings we heard were, that it was expected a decisive assault would be made last night, that is on Easter-eve. Verily, this is the Easter of progress! To-day is Easter-day; and who knows but that, the moment I speak, blood may not be running in the paths of that city? If this be "progress," and if this be "modern civilization," may God in His infinite



mercy keep it for ever from the shores of this country!

The first great French Revolution was the inauguration of the reign of Antichrist, of the denial of Christian faith, of the ruin of the Christian order, of the subversion of the authority of the Church of God, both in public and private life; and from that day to this, the principles of turbulence and apostasy have scourged and tormented kingdoms. At that time they all but entered England; at this time they may strive to enter again. Be firm, and fear not the clamorous talk of those who write to pander to the public opinion of the day. We know that He in whom we believe is the "Resurrection and the Life," the Head of His Church on earth, the sovereignty of which shall never fail. Whether the Church be

clothed with temporal power or not, so long as the world is Christian, the world will believe in Jesus Christ and in His Vicar. So long as it believes He has a Vicar upon earth, no king, prince, or sovereign whatsoever will venture to claim him as a subject. Even at this moment, the unjust and sacrilegious revolution of Italy has not dared to call him subject, but has, with pretences and guarantees, which are mere illusion, attempted to throw dust in the eyes of the Christian world, and deceive those who cannot be deceived. So long as the world is Christian, the Chief Pastor of the Christian world will remain as he is — subject to no human authority. For what is temporal power? It is not the possession of a bit of land or of a city; it is the independence of all power on earth; being

the delegation of Him who said: "All power on earth is given to me; go ye, therefore, and teach all nations."

There may, indeed, be another alternative; and I acknowledge, looking to the stream of events, the time may come when the nations, governments, and legislatures may cease to believe that Jesus Christ has a Church upon earth; and in the day when they cease so to believe (and I am bound to say, their acts lead us to think they are not far off from that state of unbelief), then the world will not be Christian, and then I acknowledge that the Vicar of Jesus Christ will have no temporal power over the world that has rejected his Master. Though I am no prophet, and no expositor of prophecy, and know nothing of what is to come, save only as the Catholic Church and faith

guide me, of this I am sure, from the lips of Jesus Christ; that in those days which we call the latter times, "kingdom shall rise against kingdom, and nation against nation, and brother betray brother to death;" and the world shall be in misery it never knew before. When these things shall come to pass, the tyranny of the world will be well nigh over, and the despotism of men will no more sway the Church of God; revolutions will no more persecute, because there is One at the door who must reign until He puts all enemies under His feet; and when that time shall come, will come also the "resurrection of the just."

## LECTURE V.

THE SOVEREIGNTY OF THE CHURCH DERIVED FROM ITS DIVINE HEAD.

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*“Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.”* St. John xx. 29.

ON the night of the first day of the week, when our Lord rose from the dead, He came, the doors being shut, and appeared suddenly in the midst of his disciples. Thomas was not with them; either through fear or from doubt, or from human infirmity, he had parted from the Apostles. He lost, therefore, the manifestation of our Di-

vine Master, when He came to assure His Apostles of His resurrection from the dead. He lost, also, the communication of the royalties of the kingdom of God, which Jesus conveyed to His disciples in the words, "As My Father hath sent Me, even so send I you." He lost, also, his share in the power of the keys, and in the gift of the Holy Ghost, which was conferred when our Lord breathed upon His Apostles, and said, "Receive ye the Holy Ghost; and whosoever sins ye shall retain, they are retained." Such was the loss incurred by Thomas through his transient unbelief.

He also exposed himself to two great dangers: to the blindness of incredulity, and to the sin of obstinacy. For when the disciples told him: "We have seen the Lord," he answered: "Unless I put

my finger into the print of the nails, and thrust my hands into His side, I will not believe." He had the presumption to prescribe the kind and degree of evidence upon which alone he would believe. Nevertheless, such is the tenderness and condescension of our Divine Lord, that, on the first day of the following week, and again at night, when the Apostles were gathered together, and Thomas with them, He came once more. The air seemed to give up His bodily presence. At once, by Divine intuition, and before a word was spoken, fixing His eyes on Thomas, He said: "Put forth thou thy finger: put it into the print of the nails, and thrust thy hand into My side; and be not incredulous, but faithful." And Thomas answered: "My Lord and My God." And Jesus answered him: "Because thou

hast seen Me, Thomas, thou hast believed : blessed are they that have not seen, and have believed ;” — a benediction shall be on thee ; but a greater benediction shall be on them who, with docility and generosity of faith, shall hereafter, without seeing, believe in Me.

This benediction has descended upon us, and upon all who to the end shall believe in the resurrection of our Lord Jesus Christ. I have already spoken of the mystery and of the effects of the resurrection of our Divine Saviour, of the reassumption of His deified humanity, which is the pledge and productive principle — that is, the cause — of our rising again to immortality of life. Thus far I have spoken of the rising of His natural body, which is now at the right hand of God, in the proper stature and



dimensions of His person. I will now take up again another part of the subject, on which I then touched only in passing—I mean, the power of the resurrection of Jesus Christ now, in this world, and in this mortal state, in His mystical Body, which is the Church. My object will be to show that the power of the resurrection, “The powers of the world to come,” as St. Paul writes to the Hebrews,\* are at this moment present and in action in the mystical Body of Christ; that is, in the visible Church on earth.

Saint Augustine, answering the cavils and pretensions of the Donatists in Africa, who, separating themselves from the unity of the Universal Church, claimed to be the Catholic Church, argued as follows: “The Body of Christ

\* Hebrews vi. 5.

is spread throughout all nations: you are shut up and confined in Africa. The true Body of Christ is universal; we see the Body, and we believe in the Head. The Body and the Head are one, united in one mystical Person. The Apostles saw the Head; but they did not see the Body, which was afterwards to be revealed. Seeing the Head, they believed in the future, that is, in the universality of the Body, which should one day be spread throughout the world. They then saw the Divine Head, they believed in the universality of the Church which should be. We now see the universality of the Church, and believe in the Divine Head enthroned in heaven."

As the Head and the Body make up one mystical Person, so the prerogatives and properties of that Head are com-

municated to the Body. As in the one person of Jesus Christ the prerogatives and perfections of the Godhead were communicated to the manhood, and as the sufferings and the passion of the manhood were attributed also to the Godhead, by an interchange of their properties between the two natures, so is it with the Head and with the Body of the Church.

1. Our Divine Lord declared that He is the Resurrection; and because He is the Resurrection, His Body upon earth has in it the principle of immortality. Though temporal death, that is, the separation of body and soul, must pass upon all the members of the Church, there is in the mystical Body of Christ the principle of the resurrection and of immortality. The sentence of death includes not only the separation of the

soul from the body; but also the eternal separation of the body and the soul from God. But this can never take place in the Body of Christ. All the individual members of the mystical Body of Christ upon earth will pay the penalty of temporal death; they will die, and be buried in the earth. Multitudes of these members will die also spiritually, and will never see eternal life, because they will have been separated from God in this world by apostasy or by mortal sin. They who have been in the unity of the Church, but have apostatized from it, are cut off from God; they who, whether they be in the Church or not, commit mortal sin, are thereby separated from God, and, if they so die, will be separated eternally. Nevertheless, there always has been, and always will be, in the one Church of God, which is

the Body of Christ, a line, a chain, a fellowship of those who believe and are united vitally and by the Holy Ghost to their Divine Head in heaven. In them, therefore, life and immortality and the pledge of the resurrection always abide. This is what is called the indefectibility of the Church, or in the words of the promise of our Divine Lord, "The gates of hell shall not prevail against it;" it shall never succumb to the powers of sin and death. As the Apostle Paul writes: "There is now no condemnation to them who are in Christ Jesus, who walk not according to the flesh. For the law of the Spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death."\* Therefore the Church of God is indefectible. It partakes of the property of its Head;

\* Rom. viii. 1, 2.

it has an imperishable life, and the pledge of immortality.

2. Secondly, because the Head of the Church is Holy, the Body is holy. Now, the Head of the Church is the Son of God, and therefore He has the uncreated sanctity of God. In His Incarnation He was anointed with the Holy Ghost, that is, with the fulness of sanctifying grace ; and he is the Head or Fountain from whom sanctity descends upon all His members. As the unction on the head of the high-priest descended to the hem of his garment, so does the sanctity of the Son of God descend through all the members of His Body ; that is to say, we are made the members of His Body by regeneration, through the Sacrament of Baptism, by water and the Holy Ghost ; we are sanctified in living union with

Him by the holy Sacraments and the indwelling of the Spirit of Grace.

There is, then, a sanctity pervading the whole Church; and yet how much of sin attaches to it; how many sinners are within its unity. Our Lord has told us to expect both good fish and bad in the one net, and both tares and wheat in the one field. Such is the mixture of good and evil in the visible Church. Some are scandalized at it, not knowing the Scriptures, nor believing the Word of God. They think to form to themselves a Church which shall be pure before the last day, and now in this mortal state cleansed from every stain; a thing contrary to the word of prophecy and the parables of our Divine Lord. The mixture of good and evil is permitted in the turbulent sea of this world; but they shall be separated on the

eternal shore. But though there be an evil mixture in the visible Church of Christ — bad Christians, bad Catholics, men whose lives are a scandal and a shame — nevertheless, the sanctity of the Church is never tainted.

The Body of Christ is the dwelling-place of the Holy Ghost, the Sanctifier. It is the Body of a Divine Head ; and in that Body are the Sacraments, or channels of sanctity, immutable and undefiled. In that Body are the works of the Holy Ghost, the fruits of sanctity ; and they are, first, innocent souls who have preserved their baptismal grace, and have grown up from the waters of baptism as the willows by the water-courses, straight and vigorous ; or penitent souls, once broken like the bruised reed, raised up again by penance, and restored to the life of God. These are



the twofold operations of the Holy Ghost working through the Church. St. John is the type of the one, St. Mary Magdalen of the other; and this supernatural grace is verified throughout all ages in the unity of the Church; and the sanctity of the Church manifests itself perpetually in the innocent and the penitent, who are the fruits of sanctity.

3. And further: when Pilate asked our Divine Lord, "What is truth?" He answered not a word; but when He taught His disciples, He said, "I am the Truth;" that is, "The Truth—it is I." For God is Truth, and Jesus is God. The truth is revealed in Jesus Christ; and to know Him, His mind, and His will, is to know the truth of God. The revelation of Christianity is the knowledge of God in Jesus Christ.

To know the mind of Jesus Christ is to know the doctrines of the faith To know the will of Jesus Christ is to know His laws and His Church. Dogma is the clear, definite, mental perception, and the precise, logical, scientific expression in words, of those eternal, immutable, and Divine truths which are revealed to us. For people to say, "I believe in truth, but I do not believe in dogma," is like saying, "I believe in substances, but only when they are without shadows." Every substance casts its shadow, and every truth leaves its definite impression upon the reason of man; and the enunciation of that definite impression is dogma.

If the men of the nineteenth century would be a little more consecutive — or, if that is asking too much, a little more patient — they would not be

scared by the word "dogma." The Church of Jesus Christ possesses the truth; it possesses His mind, it knows it always, it enunciates it clearly, and can never err in its enunciation. It is in possession of His revelation; and it applies that revelation, as the test of truth, to the opinions, the teachings, and the errors of men. As the leprosy disappeared from the body of Naaman, and as the scales fell from the eyes of the blind, so, when the truth of the revelation is brought in contact with error, straightway error is detected, and is healed.

In the Church no error has ever established itself. In these eighteen hundred years, during which the restless activity of the human intellect has been perpetually devising for itself new modes of conception and of expression

— thereby perpetually either going beyond the truth or falling short of it, thus producing heresies — never yet in the Catholic Church has a heresy been able to establish itself or to effect a lodgment. Always and invariably has it been expelled. As a morbid humor of the body is expelled by the vigor of life, so everything contrary to the perfect life of the body and the perfect purity of truth has been sooner or later cast out — so completely eliminated, that not a taint remains behind. The Church is in all ages what it was in the beginning — the witness, judge, and teacher of the whole revelation of God.

It bears witness to the truth it has received. It is the judge, applying that revelation as a test to the teachings of men, condemning the errors, and accepting what is true. It is the teacher, not

as scribes and Pharisees, by quotations and criticisms and contradictions among themselves ; but by the voice of authority — as one having power. As it is written of our Divine Master, “ the people heard Him gladly ; ” and for this reason, that “ He taught as one having power — that is, authority — and not as the scribes.” And what is this but that which men rail at, the infallibility of the Church ? That is, the Church does not err. Individuals may err, as individuals may die ; but the Church cannot err, as the Church cannot die. Why does not the Church err ? Because it is the Body of a Divine Head ; and that Divine Head is Truth. It is the dwelling-place of the Spirit of Truth, who, inhabiting the Body, always sustains it in the knowledge and enunciation of truth.

4. Again — for I do not purpose to enter into this argument in detail ; I am merely touching on points of it for a purpose that will hereafter appear — there is another property of our Divine Lord, which is also communicated to His Body. Christ is One. The Godhead and the manhood are united in the Unity of the One Person of the Eternal Son, and the Godhead and the manhood are indissolubly united for all eternity. Christ cannot be divided ; and as the Head is indivisible, so is the Body ; and the Unity of the Body excludes the possibility of division. Fragmentary portions may be broken off from it, as fragments and boulders may roll from a mountain side, but the mountain remains immovable and indivisible in its perfect identity. So is it with the Universal Church. Its unity both within and without cannot be dissolved.

Of the external unity of the Church, some people speak as if they thought it were a constitution, or the result of legislation. The outward and visible unity of the Church is the result of its inward unity, which is invisible; and no external unity could exist, — or, if it, for a time, could be put together, would endure, — unless it spring from an internal unity, which in itself is imperishable. For what is the cause of the visible and outward unity of the Catholic Church? The unity of faith, the unity of doctrine, the unity of intellect, the fusion, I may say, of the lights of the supernatural illumination, as the sun's rays mingle altogether in the splendor of the noonday light. So all the intelligences of the Church, throughout its whole expanse, and throughout all its eighteen hundred

years of duration, are all united and concentrated in the belief of one truth, and of one faith, which comes from a Divine voice. And because the intellects of men are thus indissolubly one, therefore their hearts are one: having one truth, they have one charity; and their hearts being one, they have one will; and therefore in the unity of the Church of God, there is an internal unity so vital and creative, that it impresses itself upon its external structure. Thus the visible unity is the outward expression of that internal unity from which it springs. But from what source is this unity derived? It comes from the Person of its Head. He is the one and only source of all truth; the one and only source of all jurisdiction and of authority; and that jurisdiction and authority spreads



itself throughout the whole circle of His Universal Church, from the sunrise to the sunset. From this it follows as a direct consequence, that as Christ is not divided, so neither is His Church divided. There can be divisions from it, but divisions in the Church of Christ or in any part of it are impossible. He Himself has said: "Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand;"\* and this affirms that its unity is indivisible; as St. Bede says, with a terse simplicity: "The kingdom of God is not divided, because the kingdom of God can never fall."

5. There is one more point, to which all I have said directly leads. He has delegated to His Church a share of His

\* St. Matt. xii. 25.

sovereignty ; and the supernatural properties which He has communicated to His Body constitute that sovereignty. He said to His Apostles: "You who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel." \*

This does not mean only in the heavenly state hereafter. The regeneration is now in the world. It has been from the time our Lord said: "Go, and baptize all nations." Then was begun the regeneration of mankind. The Son of God now sits on the throne of His glory, and the Apostles sit upon their thrones on earth. Peter still sits upon the chief throne of the Universal Church. This prophecy and promise

\* St. Matt. xix. 28.

are fulfilled at this day upon earth, in the midst of us. We are a part of its fulfilment; for the twelve tribes of Israel are the mystical tribes of the faithful throughout the whole world, the true seed promised to Abraham.

Again, our Lord said: "I appoint to you, as My Father hath appointed to Me, a kingdom;"\* and in the Apocalypse: "The kingdom of this world is become our Lord's and His Christ's."† That is to say, there is a delegated sovereignty upon earth, derived from the Son of God, representing His person, and invested with His prerogatives of immortality, sanctity, infallibility, unity, and, therefore, of Divine authority. Sovereignty is the supremacy of these supernatural endowments over the whole natural course and order of this

\* St. Luke xxii. 29.

† Apoc. xi. 15.

world. And the sphere of this sovereignty is the Church, by which Christ reigns among men.

The sovereignty, then, of our Lord Jesus Christ, sitting at the right hand of God, to whom "all power in heaven and on earth" is given, consists not only in His sovereignty over individual souls. He has, indeed, a sovereignty over the intellect by faith, and over the heart by love, and over the will by obedience ; but it is a sovereignty which extends itself to families and to households: it guides the authority of parents, it directs the obedience of children, it unites the charity of brethren. Christian households have our Divine Lord as their head ; and not only households, but peoples: for what are they but the aggregate of families? they make states, they therefore constitute

governments. Governments make laws, and they execute laws.' And who is the Head and Fountain of their power? From whom is derived the authority and direction for the civil government over mankind? From Him who is the Lord and Redeemer of men, who is also the Head even of the natural order, or, as we call it, of political society. He is the supreme ruler and chief; and by Him kings reign, and princes decree judgment.

The Son of God is the Head of all power in heaven and in earth, both of the spiritual and of the political or civil order of the world; and when the sovereignty or kingship of Jesus Christ began to work throughout the nations of the world, what were its effects? First of all, as I have said before,\* sla-

\* See Lect. iii. p. 95.

very was steadily extinguished. The greatest tyranny of man over man, the claim of man to hold man as a chattel, and to have possession in the flesh and blood of a fellow-creature, this greatest debasement of man by man, was extinguished by "the freedom wherewith Christ hath made us free."\* Next: woman was raised again to her true dignity. Woman, who had been the toy, the tool, and the prey of man, was elevated and made to be, conjointly with man, the head over the families and households of Christendom. Thirdly, wars, which before had been sanguinary and brutal beyond all conception or human imagination, were restrained by laws of mercy and by arbitrations of justice. Once more, — the criminal code, whereby the life of man was

\* Gal. iv. 31.

taken, for the protection of society, was cruel and unrelenting, until, under the action of the sovereignty of Jesus Christ, and the legislation of the Church, was mitigated and tempered from age to age. Again, a quality, unknown before Christianity came on earth, save only in Israel, and that only in part — unknown altogether in the heathen world — was infused into the hearts of men; that is charity — a tenderness, and a human sympathy of man for man. It is a fact too well known to dwell upon, that in the whole world not a hospital was to be found. Even in its most advanced civilization, before Christianity the sick died without mercy. Another effect of Christianity in the civil order of the world is mutual respect, — the respect of inferiors for the superior, of the subject for au-

thority, the respect of authority for the subject, of the higher for the lower, of equal for equal, and of all men for those around and even below them; because all alike bear the image of Jesus Christ; because all alike were redeemed in the Blood of the same Saviour; because all alike were the temples of the Holy Ghost; because they all alike received the same Precious Body and Blood of Jesus Christ at the Altar. The poor servant that did the bidding of a Christian master, it may be that morning had been to the Altar, and had been made a tabernacle of the Son of God. And this participation by all alike of the same Precious Body and Blood of Jesus Christ infused throughout society a mutual respect, which is the foundation of all justice and equity, charity and mercy. And



from all these sprang up the commonwealth of Christian men, not only of individuals, of households, but of nations, states, and empires, which we call Christendom. From this Divine root was produced the civilization and progress of mankind; which to be such must be Christian, and can be accomplished only by the Son of God, by His sovereignty alone. I can but touch, and that briefly, on a subject of which I spoke before, and broke off then as I needs must now. I can do nothing now but sketch the mere outline of certain great truths, which nevertheless will, I hope, be of use in putting you on your guard against the silver sounds which are chimed and chanted in our ears every morning about civilization, progress, advancement, dignity, and I know not what; as if the "Golden Age"

were before us, into which we are all advancing, because — as I will show hereafter — the world is rejecting the sovereignty of Jesus Christ.

My purpose, then, in pointing out that the Church on earth partakes of the properties and prerogatives of its Divine Head, and, therefore, of His sovereignty, is to draw two plain conclusions.

The first is this : That civilization can be perfect only when it is Christian ; that civilization, or the culture and ripening of the civil and political society of man, is never perfect, and can never be perfect, unless elevated by union with the laws of Christianity under the sovereignty of the Son of God.

The civil and domestic society of man in the order of nature existed before

Christianity came on earth. This also is God's work, and in this order there may be a natural civilization. Let anybody, who desires to know what the civilization of man became before Christianity, read any work on the literature and the morals of Rome and Athens. And if you desire the name or title of a book on this subject, I will say read a book on *The Formation of Christianity*, lately published among us; or, if you wish something more detailed and extensive, read a work called *The Gentile and the Jew*, by a well-known professor of history in Germany. A rankness of abomination, intellectual and moral, is to be found in the pages of the latter book which no Christian heart could conceive. Such was civilization without Christianity.

When the supernatural society of

the Church descended upon the natural society of the world, the order of nature was elevated by regeneration, by baptism, by grace, by faith, by light, and by guidance. Then there was a union between those two societies, natural and supernatural ; or, as men commonly say, "Church and State." That is to say, they mutually recognized each other as creations of God in different spheres, mutually recognized each other's office, mutually recognized each other's functions, and, being united together, they co-operated for the welfare of man under one and the same Head, one and the same Sovereign. When the civil order of the world acknowledged Jesus Christ as its true Head and Sovereign, then civilization was Christian, and then there was progress. Progress signifies an advance in the order of perfection, both

internal in states, and external with their neighbors. This includes intellectual cultivation, knowledge, both scientific and spiritual ; justice—that is, just laws, and just administration of laws ; and lastly, the arts and the fruits of peace in industries of every kind of human skill and toil. This progress, I assert, was steadily advancing, so long as the world was Christian. This is our first conclusion.

And the second is self-evident : That what is called modern civilization, is civilization without Christianity. I believe, indeed, that the men, at least many of them, who use the words do not know what they imply, and would reject it if they saw it. But civilization without the sovereignty of Jesus Christ, is the rejection of the Christian order under which the progress of the world has hitherto steadily advanced.

In order to make this as clear as I can, and in as few words, let me remind you that there are three causes which have broken up the Christian civilization of Europe and of the world.

In the fifteenth century, the study and cultivation of classical literature excited in the minds of the leading men of the European countries a sort of admiration, which I may call worship. The models of pagan antiquity, of its philosophy and its policy, of its patriots, of its public morality — that which is styled the *Renaissance*, or the new birth of the Christian world — profoundly infected the men of that day. This anti-Christian reaction has spread down to the present time. People were deceived into thinking that the *Renaissance* must be classical and refined, cultivated and civilized. This was the

first step, as I will show, to the rejection of Christian civilization.

It introduced paganism into books, into literature, into art, into education. On the testimony of multitudes of men, in which I bear my own part, the education of Christian nations has been based and formed upon what is called classical literature. The examples, maxims, principles, the deeds, the crimes, personal, private, and public, even to the assassination of princes and revolt of peoples, glorified in classical literature, have been taken in unconsciously by boys in their early education for these three hundred years. In Italy and France this is already bearing its fruit.

Next came a period, of which I have no wish to speak controversially to-night, but I must speak clearly ; calling

itself the Reformation. This was the second step towards the rejection of Christian civilization.

The first work of this Reformation was to shatter the unity of faith: to render impossible the unity of worship, to excite individuals to withdraw their obedience from the one Church of Jesus Christ, to make families and households withdraw their obedience from the truth; then states, peoples, and governments. Finally, governments set up, in the place of the one and undivided religion, I know not how many forms of Christianity established by law. Into this I will not farther enter. The work of disintegration was begun; the unity of faith and worship among the nations was shattered. Then national religions and their sub-divisions rendered unity impossible. So far as the



Reformation extended itself, it carried religious division throughout the Christian society of men.

Thirdly. I have already spoken of what are called the principles of 1789. I will not say more of them now, than to add that they are the legitimate application of the principles of the Reformation to states. They are Lutheranism in politics, and they have done for the civil order that which the Reformation did for the ecclesiastical. The Reformation broke up the religious unity, and the principles of 1789 broke up the political unity, of Christian Europe. From that day a perpetual dissolution, crumbling, and decay in the foundations of society has undermined every country where these principles have taken root.

One main cause of it is this, that those

principles were not a development or a progressive expansion of the existing traditional institutions of Europe. They began with destruction, by cutting through the roots, by pulling down the tree. It was a work of ruin, and in place of Christian civilization were substituted principles that were directly subversive of it.

Two plain conclusions follow from what has just been said.

First. That the *differentia* of modern civilization is the exclusion from the political order of religious unity in faith, worship, and education; the separation of Church from State, and State from Church. It is the separation of the civil and political order of the world from Christianity, and from the sovereignty of its Divine Head.

The second conclusion is this; that

what is called progress, in this kind of civilization, is not progress, but regress ; it is not going onward, but backward. As the *Renaissance* of which I spoke was the return to the political state of the world before Christ, and because *before* Christ, necessarily *without* Christ, so the civilization which springs from it is a civilization which goes its own way without regard to the faith or the laws of Jesus Christ: that is to say, it is a return into the state of the world before Christ. I deny to this the name of Progress. It is a going backward, not onward. It is a relapse into the civilization of Paganism.

Let us take an example of the day. We are hearing all day long of that which is called the Religious Difficulty: the poor children of our streets cannot be educated together—and why? Because

of the religious difficulty. And legislators meet, night after night, to debate the religious difficulty, and know not what to do for the education of the poor, because of the religious difficulty. What is the religious difficulty? Where was the religious difficulty before the unity of the Faith was shattered? What has caused the religious difficulty? The shattering of the Faith, and the shattering of the Unity of the Church. But who did these things? and what has reduced us to secular education without Christianity? The religious difficulty, and they who made it. Tell me, is this progress? I should as soon call the turning off from the straight sea-line homeward, into an ocean full of rocks and shoals, a homeward voyage. It is not progress, it is regress; it is error, deviation, wandering: and the further

and faster men go in this direction, the further and faster they are leaving the sovereignty of Jesus Christ.

We are told what great things modern civilization has done. It has abolished penal laws. But who made them? I thank no man for abolishing penal laws against the Catholic Faith. I accuse those who enacted them, and set up the tyranny and persecution under which the Faith has suffered. I accuse the forefathers of those who, happily for themselves, by the working of a higher and nobler spirit, have undone the deeds of their forefathers. I am not grateful, except for the kindly feeling of those who may be moved in sympathy to do it. But I recognize nothing noble in this. I recognize nothing in the man who has done me a wrong, and then retracts the wrong, but that he

has at last done that which was right. To be just is simple duty. To thank men for doing a duty implies a doubt of their integrity.

I am told also, I know not what, of the advantages of progress, of electric telegraphs, railways, and the prohibition of intramural burial. Do men desire to make so grave a subject as this to be contemptible?

This, then, is the truth: The world under the constant action of Christianity and the sovereignty of Divine law was advancing in civilization and making true progress, until a blight fell upon it. The disorders and anarchies of three hundred years ago came to check and to overthrow the course of its advance. Christianity would have abolished all social evils with greater speed and certainty, if its onward course

had not been stayed. As for the abolition of old tyrannies, it was this very departure from Christianity which caused them. There never could have been State Churches to be disestablished, if dominant heresies and schisms had not first established them.

We have not yet seen to what modern civilization is on its way. It is making progress, it is true; but what will it progress to? To the utter and entire rejection of Christianity; to the abolition of the "religious difficulty" from legislation — from education, and from domestic life — to the relegating and banishing of religion from all public life to the individual conscience and private life of man. Civilization before Christianity was bad enough: but civilization which is apostate from Christianity, is worse than all. Before it

became Christian, civilization persecuted Christianity with the blind brute force of the heathen ; but apostate civilization will know how to persecute with refined and cunning procedure, which nothing but a knowledge of Christianity could have given.

Look into the words and deeds — I will not say of the first French Revolution — that hideous masquerade of Feasts of the Supreme Being and worship of reason, with the abominable personifications of that worship — I will not go so far back : what did we read yesterday ? A man at the head of the movement in Paris — and yet a moderate — who has separated himself from the leaders of the extreme Revolution, wrote such words as these : “ Why should not the churches be robbed ? Why should not the treasures of Notre



Dame be taken? How were they obtained? By teaching people to believe in heaven and hell. It is money obtained under false pretences; there is no heaven and hell; Frenchmen have ceased to believe in it." That is not yet the last word of civilization without Christianity; but to that, and more, it has already come.

There is as yet a time of stillness and indifference. Liberalism is a twilight state in which all errors are softened: in which no persecution for religion will be countenanced. It is the stillness before the storm. There is a time coming when nothing will be persecuted but truth: and if you possess the truth, you will share it.

We were told yesterday, again: "As for the temporal power of the Pope" — the temporal power is the public

recognition of the sovereignty of Jesus Christ over both orders, civil and spiritual, the union of pontiff and king in one person, as pontiff and king are united in the Divine Head whom he represents — we were told, “This strange anomaly has gone down in the tide of advancing civilization and progress.” There is, indeed, a tide rising on every side; and a wiser than the writer of those words has said: “As in the days before the flood, they were eating and drinking, and marrying and giving in marriage, and they knew not till the flood came and took them all away.” So assuredly this rising tide of civilization and progress will carry away the blind apostles who are now preaching it.

There remains in England, and I thank God to know it, much of the

Christian and Catholic tradition of our civil order still unbroken. The foundations of our civil state were laid in times before regenerations and reformation and the adoration of pagan life and its examples had turned the heads of men. The foundations of our civil order date back a thousand years. Our monarchy, popular freedom, open tribunals, maxims of just judgment, and the broad base upon which the public order of England reposes, were solidly and peaceably compacted, before modern civilization and modern progress had its name or being. There is in England a belief in Christianity as a Divine revelation, and in the written Word of God as part of it, and a recognition of the duty of public worship, and respect for that first day of the week, sacred to our Lord's Resurrection ; and above all,

there is that which Englishmen love, and which even the poor and the working men last year publicly testified to be their desire — Christian education for their children. They desire that they be educated, indeed, but as Christians. The voice of the people of England has been decisively heard on this, and I bless God for it. I speak not only to you who are of my flock, but to all who hear me, though they be not of my flock — I would to God they were. Hold fast to those Catholic traditions of our land ; they are more precious than life itself. Hold fast to them, and hand them on as the true and only inheritance of Christian civilization, and of progress.

I will believe in modern civilization, when I see its apostles lift up their hands and say to the Redeemer of the

world with Thomas: "My Lord and my God;" then I will believe. Meanwhile with Thomas I will say, "*Non credam,*" I will not believe.

## LECTURE VI.

### THE SOVEREIGNTY OF GOD OVER THE COURSE OF THE WORLD.

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*“And a voice came out from the throne, saying: Give praise to our God, all ye His servants; and you that fear Him, little and great. And I heard as it were a voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God, the Almighty, hath reigned.”*  
Apoc. xix.

AFTER all that the world can do, God is still upon His throne: and after all the rebellions of man, He sits above the

water-floods, and abides a King for ever. The last subject which remains for us is the sovereignty of God over the course of the world.

This vision which St. John describes, is the summing-up of the whole history of the world, and of the conflict between the sovereignty of God and the rebellious will of man. This conflict began in Paradise, and will never cease until the Son of God shall come to judge the living and the dead.

In these days any man who quotes the statutes of an earthly kingdom is listened to; for an immediate, prompt, and inexorable power executes, at once, its sentence upon all gainsayers; but any man who quotes the laws of Holy Scripture is derided, because the Divine judgment tarries, and the sovereignty of God bides its time: because judg-

ment is not speedily executed upon earth, the heart of man is set to do evil. But we are not ashamed to quote the words of Holy Writ; for Holy Writ is the word of God, and "Heaven and earth shall pass away," but His word shall not pass away.

The history written in Holy Scripture is God's history of His own sovereignty. From first to last, it is the history of the reign of God over the world: from the Creation, to the manifestation of His kingdom in Jesus Christ, the whole narrative of sacred history is the revelation of the sovereignty of God over men and nations. It is, therefore, the history of the world written by a supernatural light; and an interpretation of the history of the world as it is read by the principalities and powers in heavenly places, to whom is



made known by the Church the manifold wisdom of God. I take, therefore, the page of Holy Scripture as the witness of the sovereignty of God over the course of this world. To illustrate my subject,—because I can do no more than give its outline,—it is enough to remind you that, from Adam to Noe, God had His servants on earth, who did His will in the midst of those who rebelled against Him. He was sovereign over both: in grace over the faithful, in justice over the rebellious. The Flood, which purged the earth, was an act of God's judicial sovereignty upon the sins of man. From Noe to Abraham, from Abraham to Moses, from Moses to the Messias,—that is, to the coming of God in our manhood,—the sovereignty of God was more and more visibly displayed among men, until it

was incorporated in the priesthood and the kingdom of Israel. But the theocracy of Israel was only a shadow: a type and prophecy of a more manifest revelation, and a sovereignty yet to come. The law was the shadow, the gospel is the substance: that which was typified in the theocracy of Israel was fulfilled in the manifestation of God in Jesus Christ. The coming of our Divine Lord into the world was the foundation of His kingdom, and the revelation of His sovereign power, which, by the line of His Vicars upon earth, He exercises at this day.

Let us here take up again our last subject. We have seen that God has created two societies for the sanctification of man, — the natural society, or the human and political or civil order: the supernatural society, or the order

of grace, which is His Church; and that His will and predestination was, that those two societies should be united together; so that as the body and soul in man constitute one perfect humanity, so the natural and the supernatural societies should be united together in their full integrity and perfect amity under one head, Jesus Christ, each retaining its due proportions of power, and both mutually co-operating for the welfare and sanctification of mankind. This was our last conclusion. And I then pointed out that the civilization of mankind, to be true, must be Christian; that no civilization is true but that which is Christian; that civilization, if it loses its Christianity, returns again to the order of nature, and becomes merely human, and incurs all the penalties of its relapse; that all

progress in the world, intellectual, moral, social, civil, and political, depends, as upon its chief condition, on the direction of the laws of Christianity; and that when civilization departs from Christianity, instead of progressing, it goes backward, and falls from the order which God has instituted for its perfection: it relapses into the state of man before the Son of God came into this world, and the kingdom of God was revealed. When, therefore, we hear the Catholic Church, and, above all, the head of the Catholic Church, denounced as an obstacle to civilization and to progress, it is the whispering of that same tempting voice which, in the garden, said, "Why hath God commanded you?" and "For God doth know."\* Civilization, as the world preaches it, is

\* Gen. iii. 1-5.

the will and the intellect claiming independence of the laws of God; and progress is, man going where he wills, and doing as he lists. From the conclusion of our last subject, this follows as a corollary, — that civilization without Christianity is degradation, and that social progress out of the line of that civilization is a going backward.

There is no doubt that the Christian civilization of the world is, in part, broken up, and, in part, threatened, and that throughout the whole of Christendom; and I am met, therefore, at the outset, with the objection, “Where, then, is this sovereignty? The nations of the world are casting it off. People that were Christian are Christian now no longer. Those who were highly Catholic have rejected, if not the Cath-

olic Church, the temporal power of the Vicar of Jesus Christ. You are too late in the day to talk of the sovereignty of God. In the middle ages it may have been superstitiously believed, but the illumination of these latter ages has cast it off." To this I reply: it is most true, as a fact, that these two societies, natural and supernatural, which ought to be united for the welfare of mankind, are at this moment almost everywhere disunited. This separation began when the Oriental, or Eastern Church, severed itself from the unity of the Catholic Church, and fell under the supremacy of the Imperial power. From that time the civil power of the empire fostered, encouraged, and abetted the spread of schism for its own purposes. Religion, under the direction of the civil power, becomes a powerful

instrument of political government. It becomes a department of the State, and a vast field for patronage. Such the separated Eastern Church became in the hands of the Byzantine Emperors. From that time it became intensely Erastian — that is to say, the supreme fountain of its jurisdiction, and the supreme guide of all its legislation, and of its executive power, was in the civil authority. Flowing from this came unimaginable corruptions, which exist to this day. Perhaps there is no part of Christendom which exhibits a sterility so utter, or a fixedness so rigid and death-like, as the Oriental Church separated from the Holy See.

Next, the same usurpation by the civil powers manifested itself in the north and in the west of Europe. It would be against my will to go into

any detail of matters nearer home ; but for clearness it must be said that, for the last three hundred years, in Germany, and in these countries, the relation of the two societies, civil and spiritual, and the order which God had instituted, have been inverted. Religion has been made a part of legislation and of government. Religion and State Churches have been, as it is called, "established." But this is the inversion of the whole Divine order. It is the State that needs to be established by the Church, not the Church by the State ; the inferior cannot sustain the superior. It is not the order of nature that upholds the order of grace ; it is the order of grace that upholds and perfects the order of nature. All human power, human authority, human legislation, human society, depends, as



I have shown, for its perfection, its perpetuity, its progress, its welfare, its peace, upon the sovereignty of God, by and through His Church. The Church may hold and use temporal power, but it will not be established by it. In other countries, which profess to remain within the unity of the Catholic Church, has appeared a pernicious illusion, which has blinded and seduced many better minds. It is called the "Free Church in the Free State." This imagination rests on the assumption that the two societies are perfectly free and independent one of another, which is absolutely true of the Church, but absolutely false of the State; that they are two societies upon a perfect equality. This again is absolutely false, because the supernatural or Divine order is higher than the natural and human.

Lastly, it assumes that they may go each their way without reciprocal duties and mutual co-operation; which is contrary to the law of God, both in nature and in grace. We have seen that the supernatural society elevates and perfects the natural, even in the order of civilization. The separation of these two works of God is the loss and fall of the civil and political society of the world. But in the east, the north, the west, and now in the south of Christendom, there are not only theories and principles, but actual policies and systems of legislation, the ultimate object of which is to divorce and to separate the two societies which God has created to be united together. You are aware that, in the Syllabus, the Holy See has condemned the following proposition: "That the Church ought to be separated

from the State, and the State from the Church." \*

Such are the historical facts. Let us now see what is the cause, what has brought about this separation of the two societies which ought to be united. In one word, it is the rejection of the sovereignty of God : first, by individuals rejecting, one by one, the prerogative of God over the intellect and over the will ; then, as they grew in number and in activity, forming a public opinion, which at last directs the course of legislation and rejects the sovereignty of God over society. And every Christian nation, England included, has reached an advanced point in this departure from God. You will ask, "How could this have ever come to pass? How was it that the work of God's providence, which

\* Syllab. P. ix. Prop.

was rising like sap in a vigorous and living tree, should have sunk down again to the root, and that the tree, once so green and widespread, should have begun to wither?" The truth must be told without fear. It was because in Christendom the salt had begun to lose its savor. The blood of Christian nations was tainted. Do not confound Christian nations with the Church of Jesus Christ. The Church is imperishable, immutable in its sanctity. Every heresy and schism, every pestilence, moral, intellectual, and spiritual, the Church expels from its living system, as the living and healthful action of the human body expels the morbid humors which threaten its life; but in every nation individuals may corrupt and accumulate in number, and may at last do all manner of evil against the

Church. For example; in the period before the Council of Constance, the nations of Europe were beginning, from national pride and mutual jealousy, to rise against the spiritual authority of the Church, and to separate themselves and their laws from the laws of the Church, into what by a strange irony was called "obediences." This spirit of schismatical nationality caused what is called the great western schism: out of the great western schism came, ultimately, what is called the Reformation, or the final separation of many nations from the unity of the Catholic Church. But you may again ask, "What was the cause of this schismatical nationalism?" Then I will frankly say, at once, "The salt had lost its savor." Kings and princes, pastors and people, had forsaken their first charity. They were

led by the spirit of the world rather than by the Spirit of God. Zeal, self-denial, mortification, devotion, fidelity, piety, generosity, compassion for the poor, love of souls, were faint and low. Christian men lived lives that were not Christian ; society was corrupted ; and the course of kingdoms and of legislation swerved out of the track of faith. This is not to be denied. And what came next ? Heresies and schisms. There is not a heresy, so far as I can remember, in the history of the Church, which has not begun in some bishop or priest. Some man ordained to be a witness of truth, and a preacher of justice, has fallen from the Church which is divinely guided to teach the faithful, like as Satan fell like lightning from Heaven. They who should have been as a light to guide the intellect of men

became a wildfire to blast and wither the soul. And whence came these heresies? From intellectual pride; that is, from the revolt of the intellect against the sovereignty of faith, springing from a perverse will and confirming its perversion. From heresies came schisms like that which has separated England these three hundred years from the unity of the Church. Since that evil day, the spiritual life of England has withered. We are told by public authority, that one half of the people of England never set their foot in a place of worship. Whether that calculation be true or not, I leave to those who made it to determine; but we are told, and I repeat what I have heard, that in this city of London, one half—that is, a million and a half of men—on this very day, and at this very hour at which

I am speaking, neither have been, nor in the course of this day will be, in any place of Christian worship. May I not well say, then, the salt has lost its savor? And what is the result upon the public life and laws of England? To legislate for a people divided in religion is impossible, unless we exclude religion from legislation. Christianity must be shut out of the sphere of legislation before you can make laws applicable to those who are divided in religion. What is the effect of such legislation? Truth and error are put upon the same footing. Toleration becomes a duty, and under cover of toleration it has come to pass that the civil society of the world has ceased to distinguish truth from error. Christianity is left to the individual conscience; it is no longer a matter of public law. Again,



in the education of children, religion must be excluded from the school ; or, in other words, the baptized child cannot be educated in the faith of his baptism : that is to say, he must be robbed of his inheritance. And why ? Because men will wrangle about religion, and therefore their poor children are to grow up without the knowledge of God and their Redeemer. Men have broken the bonds of faith, and the penalty falls upon their children's children.

The civil society of the world, then, has been departing, in its legislation, in its public laws, in the education of the young, from the sovereignty of God through His Church. Now the consequences of this are twofold. First of all, as to the Church. The Church has two offices : the one is to convert and to save individuals, and the other is to

sanctify and to uphold the civil order of mankind. But when the civil society of man refuses any longer to be guided and upheld by the sanctifying grace and the sovereignty of God, the Church shakes off the dust from its feet, and goes back to its apostolic work of saving men one by one. It is at this time doing that work, and will do it; and in doing it the Church becomes more free, more independent, more separate from all contacts and embarrassments of this world. It may indeed be persecuted, perhaps it may become fewer in number, because nations and races go out from it. But it becomes once more, what it was in the beginning, a society of individuals, vigorous, pure, living, and life-giving. So much for the consequences to the Church. For the Church, then, we have no fear. But

what is its consequence on the State or political society of men? I may sum it up in these three words: it is privation, degradation, and dissolution.

First, as man, when he separates himself from God, is deprived of supernatural grace, which sustains his whole moral and spiritual life, even so the civil society of a nation, when it separates from the Church, in like manner is deprived of its supernatural perfection. It no longer has the support and guidance, the light and sanctification, which the Kingdom of God bestowed upon it. Just as men are born, through the sin of Adam, into a state of privation, so the kingdom or people, which has separated itself from the Church, is therefore deprived of the truth and grace of Christianity. Generation after generation are born into that state of public

privation of the light and grace of faith.

Secondly, if Christianity be the elevation of a people, to fall from it is a degradation ; "because, as I said in the beginning, it is a retrograde movement, a going backward from the state of Christian civilization into the state of nature before Christianity entered into the civil life of men.

And, thirdly, it is dissolution ; because the bonds of civil society are loosened. As man, who came out of the dust, when his living spirit departs, returns to dust again, so, most assuredly, every state or kingdom which rejects the sovereignty of God, in due time will dissolve and turn again into its original confusion. How this may happen we need not seek to know ; whether by revolutions, or internal dis-

orders, or loss of coherence, or the impossibility of maintaining its social state, or by foreign aggression, by warfare, by conquest, by whatsoever means I know not; but the word of God stands plain, and sooner or later shall be fulfilled: "The nation and the kingdom that will not serve Thee, shall perish;"\* and that, not only by a judicial sentence, but by an intrinsic law of its own being, which works out its own dissolution.

And if such be the effect of this revolt upon the civil society of the world, what is its effect upon men one by one? When families and households have lost the domestic Christianity, which illuminated and sanctified parents and children, brothers and sisters, the result can be easily foreseen. If,

\* *Isaias* lx. 12.

as has been said before, submission to the sovereignty of God by faith be the perfection and the dignity of the intellect, then, most assuredly, the loss of that submission is its abasement. If submission of the will to the sovereignty of God, to the laws of faith and of charity, be the perfection of the human heart, then, certainly, any man or woman who refuses to submit to that sovereignty is degraded. If to be a disciple of Jesus Christ be the highest and most perfect state to which we can attain, they who fall from that state of discipleship fall from their dignity and welfare. And when that is the condition of households, God help such a people, for there is no help left in themselves.

Such, then, being the first consequences upon states, families, and men, what must be the future of the world,

in the course upon which nations and people have now entered? First of all, the moral powers of the civil society of the world will become weaker and weaker. The moral authority, the moral sanctions, the moral influence, the power of prevailing over subjects to live in civil obedience, become less and less potent and persuasive in proportion as the State departs from its public profession and practice of Christianity. As the government becomes weak, its power of coercing is paralyzed, its power of conciliating is lost. The same befalls the authority of parents over their children; the moral self-control in which men ought to be trained up becomes impossible. Philosophers describe a man who has lost self-control — that is, the government over himself — as an intemperate man. And when

men have lost the government over their passions, lusts, anger, avarice, and the like, what will be the state of society, of the commonwealth? Next, while the moral power diminishes, the material power must be perpetually increased — laws of coercion, penalties, police, standing armies. When men can no longer be governed by the free assent of the reason convinced of duty, and by the spontaneous obedience of the will submitted to the law, what remains to government but brute force? At this moment, five or six millions of men are under arms in the heart of this Christian Europe of ours, and are looking in each other's face, watching to see who shall make the first spring. St. Paul, describing the state of men in the last times, says that they shall be "faithless;" the word in the original



means men with whom you can make no treaties; ἀσπόνδοι,\* men in whose fidelity you cannot trust; with whom you can make neither convention nor truce, whom no international law, no respect of mutual rights can bind. And are not these last days now upon us? What treaty, or law, or obligation binding nations to respect the rights of weaker neighbors is respected now? Treaties bind no one, if interest intervene. Compacts and conventions perish, where there is hope to extend a frontier, or to annex a province, or sacrilegiously to usurp a city. Then it is sufficient to put the sword through all treaties and all conventions. The fruit of this is manifest—perpetual danger of external war, and the most horrible conflicts which this world has

\* 2 Tim. iii. 8.

ever seen. And the conflicts which were external become internal, too. A spirit of strife is poured out upon men; class is set against class, interest against interest, household against household, man against man, men against their rulers, against law, against authority. In the shock and disorder of contentions, society is dissolved. When the masses learn to know their power, the day is come to use it. From all this results one of two things: either the tyranny of a multitude, blind to everything but the freaks and gusts of its own will, or the iron despotism of a military dictator. Woe to the world when the Legislator, who, on the mountain, promulgated the eight beatitudes, is no longer acknowledged as the Lawgiver and Sovereign of mankind! There remains nothing for the nations but the

raging sea of popular lawlessness, or the iron rule of despots.

If such be the effect upon the world, what will be the effect upon the Church? Let us sum up what is the state of the Church at this moment. There never was a time, from the beginning of Christianity, when the Catholic Church was so widespread as it is now; when it had so nearly attained to that universality which is its Divine prerogative. Though the number of nations and of men that are external to Christianity still be vast, yet the widespread missions of the Church, extending beyond its visible pale, are at this moment penetrating into all races and peoples upon earth. The circle of its unity, the spread and sway of its Episcopate, the apostolic thrones of the Church, at this moment not only reach throughout the

Old World, but overshadow the New. It has taken possession not only of the four continents known to our ancestors, but it holds also a fifth, with the islands of the Southern Seas. The sovereignty which began in the guest chamber at Jerusalem, and afterwards spread through the dispersion of Israel, and then extended to the fulness of the Gentiles, and then formed Christian Europe, has taken possession of America in the North and in the South, and has penetrated into Asia; is surrounding Africa, has obtained for its possession the great continent of Australia, and has made its home in the islands of the Pacific. There is no part of the world in which the one Church, Catholic and Roman, united to its one visible Head, is not at this moment to be found. Be sure of it, whatsoever may

befall the civil society of the world, nothing can wither the mystical vine. There never was a moment when that world-wide Church was so perfectly united — its pastors to its people, and both to their visible Head.

The union of the pastors with their people is never so intense as when the world rejects them. Take Ireland, for example. The pastors of Ireland have been not only the spiritual shepherds of that inviolate Catholic people, but they have been the friends, the counsellors — I may say the guardians and rulers of Ireland, through three hundred years of suffering. And that which has taken place in Ireland is taking place at this moment all over the Christian world. In France, in Germany, in Italy, in Spain, wheresoever the civil society of the world turns

against the faith and against the Holy See, there at once the people rally round their pastors with an intensity of union and fidelity which has never been surpassed. When the winds rave and the sun is covered, then the flock and their pastors draw together. And there is the same unity among the pastors one with another. The bishops of the Church were never more of one mind and of one heart than they are now. We hear every day, in papers that profess to know the inmost mind of the Catholic Church, and yet know nothing, because they are either misled or they willingly go astray from truth — and which it may be, I am not the judge to say — we hear every day that, among the bishops of the Catholic Church who met last year in the Œcumenical Council, there were opposi-

tions, debates, divisions. True it is, that in matters of prudence and legislation we had our divergences of judgment; but in matters of doctrine and faith none existed. The result is proof. The world has endeavored to find among the bishops of the Church some patron or abettor of its rebellion against the Holy See. But not one can be found. Almost every one who, in the liberty which we all enjoyed, judged and spoke with freedom on matters outside the faith, have explicitly and publicly declared their perfect and entire submission to the Divine authority of the Council. The unity of the pastors of the Teaching Church was never so solid and compact. I say it without hesitation, and I repeat it again — the Episcopate never was so unanimous as at this hour. After the Councils of

Nice, Chalcedon, Constance, and Trent, there were bishops of the Church who forsook its unity, who fell, as I said before, like lightning from heaven.

Now, at this moment, the unity of the bishops of the Church throughout the whole world is such, that I know not of one that has withdrawn his obedience from its Divine authority. I know not, I say, of one, and until I see the fact, I shall believe there will be none. But, more than this: the unity of faith at this moment throughout the Catholic Church is such that there does not exist (what is rife elsewhere) an open question touching the matter of faith. There was a question, not open indeed, but not defined until the other day, and that question was this: "Did our Divine Saviour promise to St. Peter that he and his successors, by the Divine



assistance, should continue to the end of time to be the supreme and unerring teachers of the faith which He delivered?" There were a few who thought that the promise was made to the successors of St. Peter, to be enjoyed by him only when united with the bishops throughout the world; there were others who believed that the promise was made not only to the successors of Peter with the bishops united, but to the successors of Peter as such; and that, as the Pontiff holds the supreme authority and jurisdiction attached to the Primacy, so he has also a Divine assistance perpetually guiding him, in order that, in the exercise of his supreme authority, upon which the whole Church of God depends, the successor of St. Peter and the Vicar of the Good Shepherd shall never go astray. There was,

indeed, a divergence so far, and within that narrow limit: a divergence now closed forever by the Divine authority of the Church, and sealed with the signet of the Spirit of Truth. I say, then, there never was a time when, in faith, the Church throughout the world was so united; and united not only in what it believes, but in the principle upon which it believes; because it holds with one heart the infallibility of the supreme and Divine authority from which all teaching flows.

And, further, the Church is at this moment more self-evident in the eyes of men than in any previous age of the world. There never was a time when the words of our Lord were more emphatically, I may say, more articulately fulfilled, "A city that is set on a mountain cannot be hid;" \* and most assur-

\* St. Matt. v. 14.

edly the Catholic and Roman Church at this moment stands out with a definite universality, with a visible unity, with an effulgence of light never seen before. I do not think that anybody who professes to believe in a Church at all can stand for a moment in doubt whether the Church of Jesus Christ be the Greek Church, or the Anglican Church, or the Church Catholic and Roman, which spreads from sunrise to sunset. Our Lord said to His Apostles, "You are the light of the world," and never has that light shone out of darkness with so luminous a splendor, giving evidence of itself, and testifying so clearly to its own existence and to its own authority, as at this hour. The sovereignty, therefore, of God, manifested through His Church, is at this moment more than ever revealed to the

intellect and to the heart of men. Whether they will believe or whether they will not believe, there is a system spreading from east to west not only claiming eighteen hundred years of traditionary history, but exercising its prerogatives at this day, and manifestly seen to exercise them: known also never to have abdicated them for an hour; inflexible in its fidelity to the Divine revelation, requiring of all men — from its highest pastor, the supreme Pontiff, who sits on the throne as Vicar of Jesus Christ, down to the little Catholic child in the school — the same act of faith, the same submission of the intellect and of the will to the sovereignty of God. No one is exempt from that changeless law of faith and of submission. It is one and the same for all. Now, a system like this is so unlike

anything human, it has upon its notes tokens, marks so altogether supernatural, that men now acknowledge it to be either Christ or Anti-Christ. There is nothing between these extremes. Most true is this alternative. The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God.

Now I will conclude by drawing two very plain consequences: first, that all things are fulfilling the will of God. All things are for the sake of His elect, and He is accomplishing in the world His sovereignty in a way so unerring and so luminous, that they who believe can see it, and they who will not believe, in their blindness seem to be reduced to railing instead of reasoning against it. I have pointed out that there has been a line of the faithful

servants of God, in all ages, from the beginning, — an unbroken chain, link within link; from just Abel down to the present day. This line of faithful became a people, chosen and preserved, by the grace of God, before and after the Incarnation; organized and knit together into one kingdom of faith. The typical Church of Israel was a shadow; the substance of the shadow is the Church of Jesus Christ. This family of grace is the special object, for the salvation of which all the order of God's sovereignty has been and is directed. The empires of the ancient world were employed to chastise, or to liberate, or to restore, or to scatter it. The kingdoms and revolutions of the Christian world, in like manner, fulfil His purpose towards His elect.

God willed all men to be saved, and

to come to the knowledge of the Truth. He willed also that all men should be called to the unity of the Church. His Apostles were sent to make disciples of all nations. Whoso will believe, he may freely enter into it; whoso will not believe, he closes the door against himself. The gates of the heavenly city stand open day and night; God never shuts them. They who have never heard of the kingdom of God will not have to give an account of it. They will be judged by the little they knew, and not by that which they could not have known. Those who might have known it, will be judged according to the way in which they received or rejected the light that was offered to them. All things are ordered for this work of salvation. God knows from all eternity who will be saved, and how many they

will be. He does not diminish the number by refusing salvation to the willing, and He will not multiply the number by forcing the freewill of those who will not believe. It is a mystery of sovereign grace and of human freedom. All things are working for the accomplishment of the mystery of salvation: "all things work together for good to those who love God."\* Even the sins and the wickedness, and the persecutions of this world, all tend to the salvation of those who believe. This world is the wine-press, in which the grapes are trodden; it is the threshing-floor, on which the wheat is beaten and winnowed from the chaff. The wine and the wheat are being made ready for the supper of the Lamb in the kingdom of God. These are the elect of God,

\* Rom. viii. 28.



who are faithful, and persevere in faith unto the end. The words, therefore, of John the Baptist are true at this hour. Our Divine Lord is in the midst of His Church, and "His fan is in His hand, and He will thoroughly cleanse His floor, and gather His wheat into the barn; but the chaff He will burn with unquenchable fire."\* If this be not sovereignty, in what does it consist? And it is of this the Apostle spoke when he said, in his own name and in the name of his successors, "We are unto God the good odor of Christ, in them who are saved and in them who perish: to some, indeed, the odor of death unto death; but to the others, the odor of life unto life."† That work of separation is going on now. It is not stayed, but accomplished by the apostasy of the civil order of men. Men may go

\* St. Matt. iii. 12.

† 2 Cor. ii. 15, 16.

their way in the civilization they have chosen, and in the progress of which they boast, but they will not diminish by one jot or tittle the sovereignty of God over the world. No; nor will they diminish the manifestation of that sovereignty in the confusions and torments of the world, to which it is hastening in speed. Its disorders, its revolutions, the rising of people against people and kingdom against kingdom, the dissensions among brethren, the treason against laws, the conspiracies which undermine the social order of the world, the visible changing into death and into dust which is upon the whole political order of men who have renounced Christianity,—all this manifests, by an unconscious acknowledgment, the sovereignty of God. The Church, by its unity, its universality, its luminous action upon the intellect of men, whether they will

believe or not ; the Holy See, imperishable in the midst of eighteen hundred years of conflict, imperial over the intellect and will of men, reigning in the supernatural order over nations, races, and people ; — all these things manifest the sovereignty of God. When St. Paul was shipwrecked upon the coast of Malta, a viper came out of the fire and fastened on his hand. The people at first said, "This is a murderer, whom the vengeance of God will not suffer to live." But when they saw that he neither swelled nor fell down dead, when he shook the deadly beast into the fire, they changed their minds, and they said that he was a god. Surely the reason of man, seeing that the endless, manifold, world-wide, unrelenting enmity of the serpent has never prevailed over the Catholic and Roman Church ; that all the power and malice

of the world have never been able to overthrow the sovereignty of the Holy See, even though revolutions may sacrilegiously occupy the city of Rome, which the providence of God has given to be the throne of His Vicar — though at first men may think the Church of Jesus Christ to be Antichrist, they must, on calmer, wiser thoughts, conclude that there is in it a life which is not of man, and a power, which is not for evil, but for good ; and if so, it must be the life and power of God.

I have come now to the end of what I have endeavored to say. You will recollect that we have seen, first, that the sovereignty of God over the intellect by faith illuminates, elevates, and perfects the reason of man, and that to reject faith is to degrade the reason. Secondly, that the sovereignty of God over the will by the law and grace of

charity, perfects the image of God in man. Thirdly, that the sovereignty of God over the whole civil order and collective commonwealth of men, is the principle from which the welfare and well-being, the civilization, the progress of human society depends. And now I have traced out, slightly and faintly, and only in outline, as I well know, the sovereignty of God over the whole world,—enough, at least, to show that the apostasy of the world does in no way diminish that sovereignty, but that in its rebellion it is accomplishing and perfecting the work to which that sovereignty is directed; and further, that at this time there are tokens which, I might almost say, are like the voices and thunderings in heaven, and the writings of a man's hand upon the wall, warning the world of those things which are coming upon the earth. There are

voices as the voices of a great multitude, not only in heaven, but on earth. These earthly voices are discordant, harsh, and terrific. They are the cries of Anti-christian and anti-social revolutions, visible on the face of nations, of dark and sanguinary conspiracies, hiding themselves under the surface of the earth — more perilous, because not seen. The time is come when the only safety for nations and for men is in the recognition of the sovereignty of God. There is nothing else that can save the Christian society of the world — nothing else that can save the soul in the day of the great account.

“There were great voices in heaven, saying: The kingdom of this world is become our Lord’s and His Christ’s, and He shall reign for ever and ever. Amen.

“We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because Thou hast taken to Thee Thy great power, and Thou hast reigned.

“And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst render reward to Thy servants, the prophets, and the saints, and to them that fear Thy Name, little and great; and shouldst destroy them who have corrupted the earth.”\*

“Great and wonderful are Thy works, O Lord God Almighty; just and true are Thy ways, O King of Ages.

“Who shall not fear Thee, O Lord, and magnify Thy Name? For Thou only art holy: for all nations shall come and shall adore in Thy sight, because Thy judgments are manifest.”†

\* Apoc. xi. 15, 17, 18.

† Ibid. xv. 3, 4.

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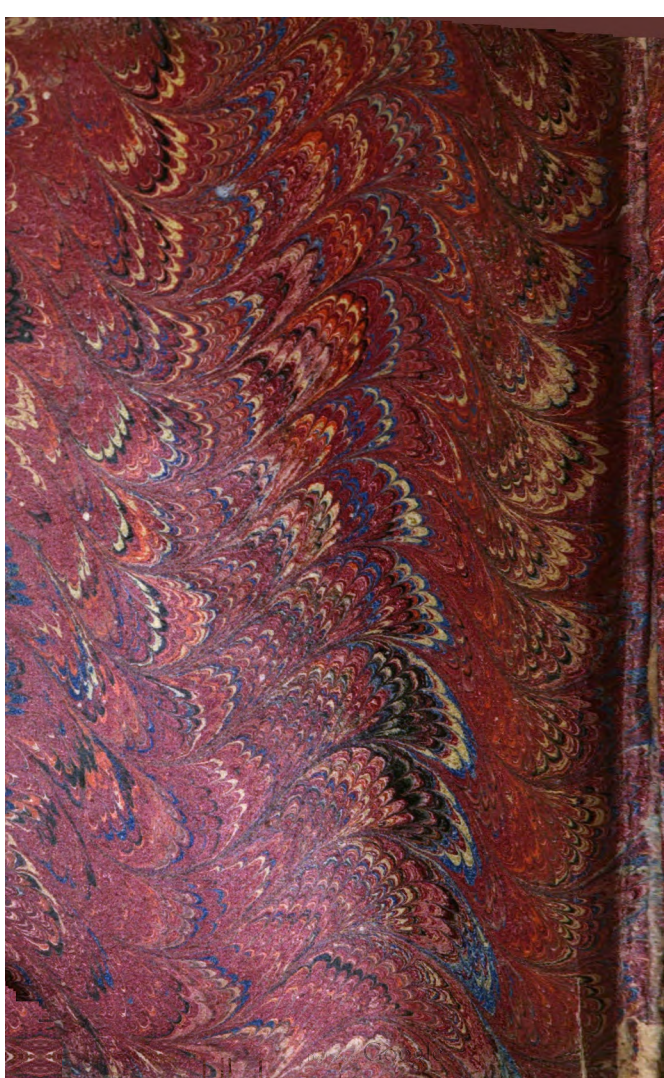
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